The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 12.—WHOLE NUMBER 1000.

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S " . . . . . 8 "
4 P. M. on Fridays.
" CHURCH OF THE ANNUNCIATION, except Saturday, P. M., at 8 " " 6 "
" " " HOLY COMMUNION, . 7 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
And on Saints' Days, a second serv Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, ... 9 A. M. and 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, 6 " " 6 "
Except Saints' Days, then Morning Prayer and Lecture at 11, A. M.
" GRACE CHURCH BROOKLYN HEIGHTS, 6 " " 6 "

Calendar for May.

19. WHITSUNDAY. [Proper Psalms instead of the Psalms for the Day.]
20. Monday in Whitsun Week.
21. Tuesday " "
22. Ember Day.
24. " "
25. " "
26. TRINITY SUNDAY.

JUNE

2. First Sunday after Trinity.
9. Second Sunday after Trinity.
11. St. Barnabas the Apostle.
16. Third Sunday after Trinity.
23. Fourth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. St. Peter the Apostle.
30. Fifth Sunday after Trinity.

Poetry.

From "The Altar."

The Descent of the Holy Spirit.

I. "Their eyes saw the majesty of His glory, and their ears heard his glorious voice."

"Let there be Light!" God said: and at the sound,
With varied order, beautiful and young,
From the dead formless void Creation sprung,
And sea and land with their alternate bound,
And shining worlds that range the blue profound,
With hills and woods, and beasts the hills among,
And painted birds that in the forest sung,
And flowers of scent, and that hue deck'd the ground,
And seas and streams where roam'd the finny herd.
But how much more when that creative Word,
The Gift Unspeakable on man conferr'd
Was seen in flaming tongues that came to sight,
And heard in rushing winds of viewless might,
Saying to man's dark soul "Let there be Light!"

II. "The vision is yet for an appointed time, but at the end it shall speak and not lie, though it tarry wait for it; because it will surely come, it will not tarry."

"Let there be Light!" Dead matter heard of old,
When the foundations of the world were laid,
And e'en in hearing instantly obeyed.
But twice nine hundred years have onward rolled,
Since with His gifts and graces manifold
The Spirit hath gone forth, with light arrayed,
And the Almighty fiat hath been said;
Then why is the fulfillment yet untold?
There was of days a numbering and delay
When rose this visible scene of earth and sky,
Which hastes so fast to fade away and die:
To the All-wise it needs a longer day,
From the soul's endless ruin and decay,
To form a soul for immortality.

III. "For a thousand years in Thy sight are but as yesterday; seeing that is past as a watch in the night."

It needs a longer time to reinstate:—
The world arose in six days at His word,
And clothed itself in beauty as it heard;
But ere the mighty water-floods abate,
Which once have issued from the penal gate,
When Ocean for its cleansing hath been stirr'd,
By days and weeks and months must be deferred.
It needs a once-lost world to renovate
Much time, much suffering, many words, much price,
Of God Himself, the costly Sacrifice,
With a long system of atoning pains
In shadows or in substance, which remains
From the beginning to the end of time,
When all shall fill One Mighty Truth sublime.

Selected Matter.

From the Bishop of Exeter's Letter to the Archbishop of Canterbury.

(Continued.)

EVILS OF THE JUDGMENT.

But, my Lord, grievous as this sentence is to the Church of England, it would have been as nothing to the consciences of her members, had it not received the concurrence of your Grace.

Your Grace has doubtless, when studying the law of Moses, been struck by that remarkable law, "Neither shalt thou countenance a poor man in his cause." We should have expected laws against favoring the rich or powerful, against taking bribes, against *oppressing* the poor. These are gross sins, to which we are accustomed. Holy Scripture lays open to us a more subtle sin, which human laws do not provide against—an evil, into which men might fall through very tenderness of heart, wresting of justice in behalf of the poor. It sets before the judges His pattern in whose name they judge, whose name they bear. As in mercy, so in justice, it bids us follow Him. who is "no accepter of persons." It bids us be *merciful*, as our heavenly Father is merciful, who "sendeth rain on the just and on the unjust."—But it bids us also imitate His justice: "Ye shall do no unrighteousness in judgment; thou shalt not respect the person of *the poor*, nor honor the person of the mighty; but in righteousness thou shalt judge thy neighbor." So sacred is God's attribute of justice, that He will not have justice wrested, even in favor of those who are special objects of His bounty and tender care, to whom He bids us be compassionate, the poor. He warns us that we dare not, if we would obey and follow Him, allow even our better feelings and compassion to lead us to pervert justice.

My Lord, I shall not be thought to impute wrong motives to your Grace, beyond the common infirmity of our nature, if I aver my belief, that other motives, besides mere justice and truth swayed this sentence, and your Grace in your advice upon it. I cannot imagine that English judges could have been betrayed into so grievous a perversion of justice, or your Grace into sanctioning it, had there not been some very powerful motive, which, through the kindly feelings of our nature, blinded their and your eyes to the evil of tampering with justice. Common report said that such principles were even avowed. It was feared lest, if a true judgment should be given, a large number of Clergymen would be driven to resign their offices, perhaps to leave the Church. And so a temporising measure was adopted, which, it was thought, would satisfy both parties, and leave the position of both untouched.

My Lord, I have already said that I do not believe that any such effect would have followed, had the judgment of your Grace's Court in this case been affirmed. It was not a common case of false doctrine in which I used the power committed to me by God, and which, before I was consecrated Bishop, I pledged myself to exercise. I was asked, "Are you ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines, contrary to God's word; and both privately and openly to call upon, and encourage, others to the same?" My answer and your Grace's answer was, "I am ready, the Lord being my helper."

Mr. Gorham's was, I repeat, an extreme case. It was no case of perplexity arising out of a misuse of the word "regeneration;" it was no question of words, or of allowable and partial differences in stating the same Divine Truth. It was an essential, complete, denial and contradiction of the doctrine of Holy Scripture and the Church concerning Baptism; a complete separation of the special grace of the Sacrament of Baptism from the Sacrament itself. Unless it were to be conceded that the Church of England had absolutely no doctrine at all on that Sacrament, which is the threshold of the Christian life; unless it were entirely matter of indifference whether any truth whatever were taught as to that Sacrament, whereby we are made members of Christ our Savior, *such* false teaching could not be passed over. There is, as I said, no heresy on Baptism beyond this, none which involves a more complete denial of truth. It was a thorough, deliberate, systematic denial of all true Sacramental grace. They were not accidental expressions; there was no confusion, no uncertainty, no phrase which could leave a shadow of doubt. It was, alas! a clear, considered, decisive statement of uncompromising denial of *the* special grace of the Sacrament of Baptism. It was a form of heresy which, by God's mercy, very few have at any time held in the Church of England, either before or since the Reformation. It is mere naked Zuinglianism.

The way of truth is the way of safety. But "there is a way which seemeth right unto a man, but the end thereof are the ways of death." Although I refused institution to Mr. Gorham, I did not prosecute him for heresy, hoping that he might be brought to a better mind, when he should be told distinctly that his doctrine contravened Holy Scripture, the Creed, and the formularies of the Church. His publication of the heresy which he maintained in private in his examination was a distinct offence. But I was content to remain on the defensive. A judgment condemning his teaching would have left to him a *locus penitentiæ*, and not, I am told, have affected above five or six clergy (if so many) in the Church of England. Even those, I trust, it would have led to amend their error, not to proceed to further error in abandoning the Church.

My Lord, our care and office is not limited to the Clergy; and the Clergy under us are *Pastors*, not to feed themselves, but "the flock of Christ, purchased by his precious blood." It is not a matter about which we dare to be indifferent, whether they, to whom we commit the cure of souls, teach true doctrine or false. We, through the authority given to us by Christ, are empowered not only to ordain his ministers, but, when ordained, to give them authority to fulfil that ministry within the dioceses which God has committed to our care, and of which we are to give account. We cannot escape from this responsibility. If, through our fault, our people are taught what is contrary to God's word, it is we who teach them. It cannot be matter of indifference, whether our people are taught that their children are in Baptism made members of Christ and children of God, or that they are not so *made*, but only those who *were* so before, were then "*declared* to be so. It is said that they are "declared"; but how any can be then *declared* to be so, unless all are then *made* so, I know not. For there is no outward sign of the inward grace conferred, except that sign through which God confers it. It is not, then, a mere matter of discipline. As stewards, and keepers, and dispensers of God's truth, we dare not knowingly send into our flocks those who deny essential truth.—For their false teaching, if we *can* hinder and yet allow it, is ours.

God grant, my Lord, that our children, and our children's children, may not rue this violation of justice, committed for the sake (it was hoped) of peace. Nothing good ever came from the sacrifice of truth to peace. A false peace ends in more real trouble.

It was charitably hoped, doubtless, that such a judgment would leave things where they were before. It does not so on either side. Those who were in error, it confirms in their special error as to Baptism; and teaches them a more extensive and dangerous error, that there is no certain truth to be had. They to whom the grace of Baptism was part of their faith, as a fruit of the incarnation of their Lord, as a Sacrament which flowed from their dead Savior's side, as the source of their own new birth, must *hold* it as a part of their own faith still. We cannot unlearn our faith. But how are they to *teach* it? They must teach it still as matter of faith; but *whose* faith? Their own? They have no authority to impose *their own* faith upon others. They cannot teach authoritatively that it is a part of the faith, only because they individually believe it.—On whose, then? On that of the whole holy Catholic Church at all times? But if it be part of the faith of the Catholic Church from age to age, what would the act of the Church of England have been, had she (as it is alleged in the Judgment) constructed her Articles, so as to leave it open to her ministers to believe or disbelieve, to affirm or contradict, an Article of Faith? So to imply that it is at our option to believe it or no, would be to deny that it is a matter of faith. On the faith of the English Church, too? Yes! God be thanked, it is part of the faith of the Church of England still, and nothing can rob us of it. Nothing but the Church has power to deny, in her name, that any doctrine is part of the faith of the Church.

Yet we cannot speak of any doctrine of Baptism, as matter of faith at all, without contradicting the recent Judgment. The Judgment denies that, from whatever source derived, whether from Holy Scripture or from the Primitive Church, or from our own formularies, there is anything surer on this whole subject of the Sacrament of our Lord, than *opinion*; i. e. there is, according to it, nothing *certain* at all. Of *opinions*, one may be true, but only one. The rest must be false; but all are uncertain. Else it were not *opinion*, but truth or faith.

The Judgment says—

"Mr. Gorham's doctrine may be contrary to the *opinion* of many learned and pious persons—contrary to the *opinion* which such persons have, by their own particular studies, *deduced from holy Scripture*—contrary to the *opinion* which *they* have deduced from the usages and doctrines of the Primitive Church—or contrary to the *opinion* which *they* have deduced from uncertain and ambiguous expressions in the formularies."

If any one, then, affirm that there is any certain doctrine on Holy Baptism; if any one declare that the sure word of God contains anything about it surer than human *opinions*; if any one believe that the Primitive Church derived any certain knowledge from the recent teaching of the inspired Apostles; if any believe that the Church of England teaches the same faith as the Scripture and the Primitive Church; he must set aside not only this sentence, but the whole Judgment. For the Judgment declares, that two or more opposed doctrines are tenable in the English Church; i. e that the Church of England teaches neither, and nothing to be certain truth.

But, my Lord, it is no slight evil that they who teach the truth as indeed truth, must now maintain it against the authority of that Court (whatever that Court's authority may be), and, unhappily, of your Grace. It is part of God's ordinance that we should all look up, the lower to the higher, and all to God. We are severally to act "under authority, having" others "under us." A state of protest against authorities, however constituted, is an unhealthy state. Law is, in itself, something divine. "The powers that be, are ordained of God. Whosoever resisteth the power, resisteth the ordinance of God;" except in that one case, that the ordinance itself should be unhappily against God. Then we must "obey God rather than man." But this is, in fact, *anarchy*. An authority against which we must *once* protest, ceases to be any authority to us. Henceforth we obey it (if we obey it) on our own individual judgment. Our whole confidence is gone. If our guide, or our judge, in matters of faith, was wrong once, he *may* be always.

And, especially, to the people of England, in proportion as we love order, rule, and authority, and as our thoughts of the sacredness of the character of the judge and of judgment, are bound up with the sanctions of our holy religion, it is a very sore evil to be obliged to slight them. It is the first stone, whose removal loosens the whole fabric. And yet we have no way of escape. We cannot maintain the Catholic faith, as to Holy Baptism, to be the faith of the Church of England, without maintaining that the Court which decided otherwise, decided contrary to the faith.

But, my Lord, there may be a far worse dislocation than that of any human ordinance, although ordained by the Providence of God, a dislocation of the faith itself. Those who have only had *opinions*, will have their *opinions* still. But the humble, teachable, gentle minds of the Church, "the poor of the flock," in what condition will they be? Hundreds of thousands, or millions, my Lord, have, from childhood, believed simply what was taught them in their Prayer-books. The teaching of the Catechism, and of the offices of the Church, which they drank in childhood, has been their instruction still. But now? Unless they thoroughly reject this whole Judgment, and the very principles upon which it is founded, there is an uncertainty thrown over everything. Plain statements of the Catechism, Offices, Collects, Thanksgivings, distinct doctrinal statements in the office of Holy Baptism, are not to be taken undoubtingly. However positively enunciated, they are to be construed as uncertain. My Lord, will not some, alas! be tempted to ask, "*What* is truth?" Some will be tempted to seek truth *elsewhere*, in the Church of Rome, which promises them rest from the search after truth. Some will be tempted to abandon truth altogether. The first doubt is a sore blight.—The first entrance of uncertainty may be the destruction of all faith. Your Grace will recollect what a strong feeling there was, some years past, against a certain exposition of the Articles, because it explained their statements in a forced, a non-natural sense, not in their plain meaning—I myself felt it my duty to warn my clergy very strongly against it. But what is this Judgment, my Lord, but an application of the same principles to what is more sacred still, our devotions to Almighty God? There is not in the Baptismal office one expression on which to ground the slightest doubt that our Saviour Christ therein and thereby bestows His mercy, His regenerating grace upon all infants. Our people are exhorted "earnestly to believe" it. They are *now* told, by this Judgment, that they are *not* to believe what the Church bids them "believe earnestly;" they are told that all this is matter of *opinion*: they are told of "opinions deduced from uncertain and ambiguous expressions in the formularies." If what is declared so earnestly to be truth is not, what is? Why are they not to doubt of any other Article of the Creed, if they are to doubt of this? If the Church is not in earnest in this which she teaches so earnestly, where is she earnest? When is she to be supposed to teach what she says? If these are "ambiguous" words, where are there any unambiguous? And what follows (except from God's mercy) but a general, hopeless scepticism?

It is of language the most positive and distinct, spoken in the most solemn way, in the presence of Almighty God, and while administering a Sacrament ordained by Christ Himself, that the Judgment says:—

"If the Articles which constitute the Code of Faith" [I thought, my Lord, the Code of Faith had been the Creeds], "and from which any differences are prohibited, nevertheless contain expressions which unavoidably admit of different construction, we may reasonably expect to find some differences allowable in the interpretation of the devotional services, which were framed, not for the purpose of determining points of faith, but of establishing (to use the language of Queen Elizabeth) an uniform order of Common Prayer."

"An unifotm order of of Common Prayer?" but, alas! according to this Judgment, not with an uniform meaning; an outward uniformity with inward hollowness and uncertainty.

It is used as an argument *a fortiori*, that since "the Articles, which are the Code of Faith," "contain uncertain and ambiguous expressions," much more must the words, however positive, which we use in devotion to Almighty God.

The Judges did not apparently know that in the fourth or fifth century, from which, and probably from a still earlier period, some of the doctrinal prayers of the Baptismal Office have come down, the Church did not frame devotions to be understood in various senses, so that the Congregation should utter discordant prayers before God in one outward form, with different inward meanings. This were a confusion worse than that which St. Paul censures in the Church of Corinth. It were a strange contrast with the day of Pentecost, Then the multitude wondered when "they heard, in divers tongues, the wonderful works of God," one and the same truth. Now the same words of prayer are to cover, not different truths (for different truths there cannot be), but conflicting *opinions*.

The Judges were reminded that these prayers in our office for Holy Baptism come from times when the "lex supplicandi" was the "lex credendi." Prayer expressed the belief of the Church, and her children believed what they prayed. Our Prayer-book, drawn from those same sources, had the same blessed privilege. Members of the Church believed what they prayed; and finding therein what expressed and contented their wants, they were, amid all the storms around, in peace and rest. This Judgment would take their treasure from them. For if these solemn prayers and declarations and thanksgivings be uncertain, what, which is certain, is left to them? The Common Prayer binds our people together and to the Church more than anything else. And now the very band is to be loosed.

Still stranger, and more amazing, this Judgment uses the very earnestness of these prayers at Holy Baptism as an argument for thinking that they are not uniformly granted. Why (the argument of the Judges seems to be) should we pray earnestly for that which God has promised to give unconditionally? I could scarcely have believed it possible that Christians could so have spoken. Yet the Judgment does so speak.

"Those, who are strongly impressed with the earnest prayers which are offered for the Divine blessing and the grace of God, may not unreasonably suppose that the grace is"—What? "given" surely, so at least our Church teaches us "not to doubt, but earnestly believe," that our Saviour Jesus Christ will most surely keep and perform His promise to grant those things that we have prayed for. But no! the Judgment says, "they may not unreasonably suppose that the grace is not necessarily used to the rite."

So, then, the very earnestness of the prayers of the Church is to be made a ground to think that God doth not always fulfil his promise. The Church, according to this Judgment, must not pray earnestly for what God has promised to give. Man is to be irreverent and lukewarm, else we are to suppose that the grace which God promises in his Sacrament depends upon our prayers. You, my Lord, have, I am willing to hope, in *one* place given another reason for this earnest prayer; *you* have implied your belief that although the gift of remission of sins be alike to all, larger grace may be given to some according to the greater earnestness of those who pray for them.

The Judges have ventured into one of the deepest mysteries of religion, why we are to pray earnestly for what God has promised to give, in order to turn the very fact of the Church's earnest prayers into an argument against the unconditional efficacy of Infant Baptism.

But, my Lord, not only peace, and rest, and quiet confidence have been broken by this Judgment, and the hands of those made to "hang down," who have labored zealously for the Church, and men's hearts to faint; but very serious doubts have been raised in the minds of many, whether the Church if she continued passive under this Judgment, would not forfeit her claim to be a portion of the Church of Christ.

My Lord, I have said that there is too much cause to fear that the effect of this Judgment, bearing, as it does, your Grace's sanction, will be to drive many from our Church—perhaps to Rome—perhaps to infidelity. Yet I trust in God's mercy that such will not be the issue. If my voice can any where be heard—if my wishes, my entreaties, my sufferings—for, indeed, my Lord, I have suffered much—not for myself,—but if my sufferings in mourning for the Church, and for the too probable results to her continuance as a sound Branch of the Tree of Life, can avail with any, I implore them to cling more closely, more faithfully, more lovingly, to her in this her hour of affliction; above all, to pray humbly to Him who can make all things work together for good, that He will be pleased to "correct us, but with judgment, not in His anger, lest he bring us to nothing;" that we may learn—practically learn—and feel how miserably weak we are, how great and good He is! The Church of England has hitherto been no ordinary branch of Christ's Church. Let us not rend, let us not weaken her. Let us hope, let us labor for better days: and we will not cast away the hope that your Grace will even yet not desert us. *Call together your com-provincial Bishops; invite them to declare what is the faith of the Church on the Articles impugned in this Judgment.* This, permit me to say, is the best, perhaps the only safe, course you can take.

Meanwhile, I have one most painful duty to perform. I have to protest not only against the Judgment pronounced in the recent cause, but also against the regular consequences of that Judgment. I have to protest against your Grace's doing what you will be speedily called to do, either in person, or by some other exercising your authority. I have to protest, and I do hereby solemnly protest, before the Church of England, before the Holy Catholic Church, before Him who is its Divine Head, against your giving mission to exercise cure of souls, within my diocese, to a clergyman who proclaims himself to hold the heresies which Mr. Gorham holds. I protest that any one, who gives mission to him till he retract, is a favorer and supporter of those heresies. I protest, in conclusion, that I cannot, without sin—and, by God's grace, I will not—hold communion with him, be he who he may, who shall so abuse the high commission which he bears.

I am, my Lord Archbishop, with that "due reverence and obedience" which I have pledged to you, and with earnest prayer that such reverence and obedience to you may never be forbidden by my duty to our common Master, your Grace's affectionate friend for nearly thirty years, and your now afflicted servant,

H. EXETER.

London, March 20, 1850.

[From the 'English Review.']

The Gorham Case: Duty of Churchmen.

And now to touch a painful branch of the subject—we allude to the overstrained excitement caused by the decision, and the disloyal language towards the Church of England, and the avowed doubts which have been heard in so many quarters. In truth, we are most deeply humiliated at much of what we see and hear. Alas! have Church principles degenerated from their natural healthy, honest, and confiding tone, into a peevish and irritable mood, in which real evils are magnified into extravagant dimensions, and principles are overborne and forgotten? We should have no uneasiness, if men would take time to consider the real state of things. But it is, in truth, mortifying to the deepest degree, to see the faith of Churchmen so very fragile, and so open to temptations. A difficulty with some men immediately leads to the most unworthily desponding thoughts, or induces them to give up the contest in utter hopelessness Such faint hearts are not really faithful; they are overthrown by the slightest wind of temptation.

But we trust, as we have ever done, that the influence of such an unhealthy and morbid state of feeling is not very widely spread. We are sure that the mass of the parochical clergy—the real strength of the Church—are robust in faith, and prepared to struggle in the cause of the Church of England. Their love of that Church is not shaken by any injuries she may suffer from the State, nor do they willingly impute to *her* the unchristian doings of statesmen or of parliaments. If her faith is imperilled, they will stand by her in the contest, for the protection of that faith.

There was a time when the Church's faith was, for nearly a century, endangered on the most vital point of all,— the Divinity of the Son of God. The temporal power first sided with the orthodox faith, then attempted to force a latitudinarian compromise upon the Church, and persecuted all those who refused to acquiesce in it. In those times the orthodox faith was condemned, not merely by Emperors and State officials, but by many synods of Bishops. It was not merely heterodox *priests* who were then established by the temporal power, with the aid of subservient Bishops, in parochial benefices; but the Bishops themselves, in numberless cases were actual heretics, or else acted as heretics directed. Not merely were heretics ordained and placed in the episcopal office, but large numbers of orthodox bishops were deposed and driven from their sees by synods and the State, and heretics were placed in their stead. The Bishops of the whole Church, on one occasion, with but a few exceptions, subscribed by compulsion to what was heretical, and "the world was astonished to find itself Arian." The first Bishop of the Church—Liberius of Rome—fell; and the orthodox faith was visibly maintained only by Athanasius, and a small number of expelled and persecuted bishops.

And yet do we even find, throughout that long and terrible struggle, that the orthodox ever dreamt of quitting the Church? Never. They might have joined another communion. There was one ready at hand. The Novatians were orthodox in their doctrine and maintained generally the Catholic system. But it never occurred to Athanasius, or to the other confessors in the cause of Christian truth, to leave the Church under the influence of heresy, even when heresy seemed most triumphant, and to relinquish the struggle by retiring into communion with the Novatians. They felt that they had to contend even to death for the truth of Jesus Christ, and never to relinquish the struggle, to rescue the souls of their brethren and children in the faith from the poisonous and fatal errors of Arianism. It was the strong principles of faith in God's blessing on his own cause, and love for the souls of Christians, that bore them through the deepest discouragements and most unexpected reverses, in steadfast endurance, until the clouds which had so long overhung the Church's faith were dispersed, and heresy was finally and utterly discomfited. That struggle lasted from the reign of Constantine to the time of Theodosius.

In the subsequent controversies on the Monothelite doctrine, the leading Bishops of the Oriental Church and the Eastern Emperors upheld for a long time the heterodox view. Yet no one ever dreamt of forsaking the Church, because it was not possible at once to get rid of false doctrine. During the controversies on Images, the sees were filled by prelates who held contradictory views, and the one party regarded the other as heretical. There were counter decisions on the point by councils calling themselves Oecumenical, and attended by hundreds of bishops. Yet no one thought of forsaking the Church. Nay—to come nearer to our own times—Cranmer and Ridley never dreamt of relinquishing the communion of the Church, even when Romanism was in the ascendant; and neither did Bonner and Gardiner, when they saw bishoprics filled by those whom they regarded as heretics. Each held fast to his position, with the hope of finally succeeding in establishing the faith which he believed to be Catholic.

Communications.

For the Churchman.

Mr. Editor:—The following extract upon surplices from French's "Remarks on the Minor accessories to the Services of the Church," contains so many useful hints to Clergy and Churchwardens as to have induced me to ask a place for its appearance in your columns. In very many of our Churches it seems to be a forgotten thing that the clerical vestments should receive any attention, and though the Sanctuary itself may be rich in architectural ornaments, and costly in its decorations, the robes worn by the officiating Clergy are too frequently ill made, carelessly put on, and in such a soiled and worn out condition as to be alike disgraceful to ministers and congregation. That such a practice is not sanctioned by scripture, is very evident from the many references made to "Pure and white linen," indeed the only mention to the contrary is in the Book of Zachariah, and even there we read that the angel was commanded to change the sordid robes of Joshua and put on him clean garments. Feeling assured as I do Mr. Editor, that you and all others who uphold whatever may conduce to the proper performance of our pure and holy form of worship, and tend to increase the reverence already felt for the Catholic Church and her blessed ordinances, will peruse the short extract with some little degree of interest I shall no longer trespass upon your time and that of your readers by any further remarks. SOPHIA.

THE SURPLICE.

This elegant robe, probably the earliest, certainly the simplest and most beautiful of all ecclesiastical vestures, deserves a degree of attention at the hands of the Churchwardens, which it but too rarely meets with.

The use of linen robes, in religious services, is of very early origin: at the institution of the Levitical law we read that "They made coats of fine linen of woven work, for Aaron and for his sons," and again that "Samuel ministered before the Lord, girded with a linen ephod."

In the earliest period of the Christian Church, robes of white linen appear to have been worn, not only by those ordained to the ministry, but by the general body of worshippers. In the Apocalyps frequent reference is made to this custom, they are there described as "clothed in fine linen white and clear," "arrayed in white robes,' and "arrayed in fine linen clean and white."

It was on the occasion of their admission to the Church through baptism, that christians assumed for the first time this symbolical robe, and as this holy sacrament was not frequently administered on the Feast of Pentecost, the great number of neophites in white dresses procured for it the well known name of *White* or Whit-Sunday, Interesting vestiges of this beautiful custom still remain among us—for the very poorest matrons present their infants at the font, and the maidens of England never fail to wear at confirmation, snow white dresses emblematic of spiritual purity.

The surplice derives its name from the latin words *super pellicium*, and in the early Christian Church, it was looked upon as the symbolical robe of regeneration, worn—as the words imply—over the ordinary garments of fur or skins, expressive of man's natural or fallen state. Old illuminations represent the surplice of ample dimensions, resting upon the base of the neck, and enveloping the wearer in flowing folds of elegant drapery. The sleeves are wide and large, reaching nearly to the ground, where they terminate in a point. Its appearance is dignified and majestic; yet combining therewith, extreme simplicity of form, and much intrinsic gracefulness.

But unfortunately, it is rarely found in modern days with all these advantages. Culpable indifference on the part of the wardens; delicacy on the part of the clergy—who dislike to urge the necessary expenditure for church purposes—and sometimes a good-natured desire to give employment to some indigent and respectable parishoner, occasion the surplice but too frequently to be made of coarse and improper material; scanty in its proportions, ungraceful and inconvenient in form, and—worst of all—ill conditioned and dirty in general aspect. Thus many of the clergy wear a robe in the most solemn services of the Church, intended to be emblematic of the purity which should shine conspicuously in those who officiate at her altars; but of texture, color, and workmanship, which they would disdain to use for the humblest and meanest of their domestic habits. It is earnestly to be desired, that Churchwardens were awakened to the importance of this subject, and to the responsibility they incur, by the frequent neglect of this essential part of their duty. It is not reasonable, that clergymen should be called upon to provide surplices for the Church; yet to this expense they are frequently subjected in order to promote peace and quietnes in their parishes, and a decent celebration of the ordinances in their Churches.

Irish linen, of the texture used for shirts, is the material commonly made into surplices. This is, no doubt, a very durable fabric, and when of fine quality, can scarcely be objected to; though its weight and thickness causes it to hang in perpecdicular folds, and to cling more closely to the figure than is consistent with beauty. If made very ample, this objection is somewhat removed; but the surplice then becomes inconveniently heavy.

Linen *lawn* of fine quality, and semi-transparent texture, is in many respects, the best material for surplices; though somewhat less durable than ordinary linen, it forms a far more graceful drapery, the alternation of tints produced by its double or single folds, over the black cassocks serving materially to enhance its beauty. French cambrics, and a beautiful flaxen fabric of Chinese manufacture called grass cloth are occasionally used for surplices, and are both exceedingly well adapted for the purpose, Muslin, and other fabrics of cotton, are also sometimes employed; and though there is no rubrical, or other directions, either forbidding or authorising them, reasonable objections may be urged against the use of this cheaper, less durable, and (in England) comparatively modern material.

The points which require attention in the form of the surplice, are:—

1st. Entire envelopment of the person from the throat to the shoes; to insure this, it should be so ample as to avoid all risk of showing the opening in front, even when the wearer extends or elevates his arms.

2nd. That the sleeves be sufficiently wide to admit of the arm being drawn within the surplice to communicate with the pocket of the cassock or coat underneath.

3d. The collar should be small, simple and so disposed as to lay flat upon the shoulders, encircling closely, the base of the cassock collar, without hanging like a bag behind or before, permitting the bands and the scarf or stole to fall unobstructed over it: an arrangement quite impossible with the ordinary upright collar.

4th. The omission of the fanciful embroidery sometimes introduced upon the collar, representing crowns, mitres, the bible, &c.; or at least the substitution of more appropriate emblems, as cross pate over each shoulder, and between them the sacred monogram. The button used to fasten the surplice at the throat may have the appropriate emblem embroidered upon it. But as there is no good authority for embroidered ornaments of any kind upon the surplice, it is perhaps better that they be entirely avoided.

This however, does not prevent the use of the very nicest and most delicate needle work, particularly upon the rows of stitching or *gaging* where the full folds of the robe are attached to the collar.

Fourteen yards of lawn is the least quantity that should be used for a small surplice; and eighteen yards are required for one of ample and elegant proportions. Of thick linen considerably less will suffice. It may be remarked as a general rule, that the thinner and finer the cambric the greater the quantity of material required, and consequently the more elegant and graceful the robe.

But however beautiful the form, or delicate the material, unless the surplice be FAIR! CLEAN! and WHITE! it cannot with propriety be used to symbolize the shining garment of religious holiness which it is intended to represent. In this respect there has long existed great laxity and carlessness; but this admits of prompt and easy reformation, which there are gratifying indications will not be long withheld. Page 133, 140.

For the Churchman.

Asceticism and Religious Houses.

LETTER III.

Rev. and dear Sir,—Will you permit me to add to my former letters, a few remarks upon the subject of *Ascetecism*, as I think it is to error upon this point that we may trace one great cause of those unhappy "defections" respecting which I have been writing.

That the Anglican Church very decidedly approves moderate fasting and abstinence, the numerous days She has set apart for this duty, sufficiently demonstrates; and that which distinguishes Her as being peculiarly Scriptural in this matter, is, that she teaches *moderation* therein; and that the ground of Her moderation is, that She never loses sight of the true end of fasting, which is not either to torture the body, or to lay up a store of merit, but simply to "keep the body under;" and She teaches therefore, that wherever this is accomplished, the object sought by fasting is attained!

From the Gnosticism, which certainly at a very early period, deeply infected the Church, and by which, its members were taught to look upon *all matter as being necessarily evil*, the body came to be considered as a mere vileclog to the soul, and consequently everything that could be done to injure and degrade it, was esteemed as a good work; hence the most excessive fasting, with other cruel treatment, by which the body was often seriously injured and even life itself shortened, came to be early practised. But when to this early error in knowledge, there came, in later days, to be added, the unholy spiritual corruption, that our own works might be meritorious, and in their own sight, procure for us the favor of Heaven, then, Asceticism doubtless greatly increased; because, as it had before been esteemed well to persecute the body for the very *sake of persecuting it*, so the doing so offered, to the last error, a way of *obtaining merit* far more palatable to man's proud spirit, than that of chastening his soul until *it* became humble, gentle, loving, and obedient as that of a weaned child. Hence fasting, with other acts of bodily mortification, became, it is to be feared, with the mass of Christians, an *end* instead of a *means*, and, by a necessary consequence, a source of *intense pride* to many of those who excelled therein; for no pride is so deadly and arrogant as that which robes itself in the garments of humility!

Now, Sir, the effect just stated, I hold to be, if not in all cases the absolutely necessary, at least the legitimate consequence of all "asceticism," properly so called. My reason for this is, because I believe it is going *beyond* the commandment, and to be of the same character with that "voluntary humility and worshipping of angels" which the Apostle so decidedly condemns, and that consequently it is without the divine blessing and guard of grace. All such self-willed worship, therefore, every true Scriptural Catholic will see must have, perhaps, the most of all Satan's devices, a direct tendency to spiritual pride and insubordination. It has this necessary tendency on two or three accounts. First: It makes men act as though they were wiser than God. He has surrounded man with a great number of temporal enjoyments; even for the lower gratification of the palate, see what a great variety of meats, of fruits, and of drinks His goodness has provided. Now, for whom are all these designed? Not surely for the ungodly, since in them God declares He takes no delight. Will it be said that since the Fall, earthly good has become a snare to man, and that therefore the less he partakes thereof the better? Nay, not so, as otherwise the Almighty would surely have withdrawn these sources of bodily gratification, as He did the extreme productiveness of the earth, and as He doubtless also, changed the perfect beauty and primeval excellence of the seasons. But further in His Word, the most High sets the matter at rest, by declaring that the good things of the earth are for them that fear the Lord; as where, for instance, He says that if Israel had served Him, He would "have fed them with the finest of the wheat, and with honey out of the rock, should I have satisfied thee." Now, "asceticism" rejects these blessings; I cannot see, therefore, but that it sets itself up as being wiser than God. Secondly: Extreme Fasting or Severe Bodily Mortification, excepting in particular cases, is a dishonor to Christ, of whose Body ours are members. Since Christ has come in the flesh, the bodies of His Elect have attained an awful dignity; therefore to punish them, excepting in so far as is necessary to assist them in overcoming the lusts of the flesh, is little else than pouring contempt upon that which God has, both in the person of Christians and by the grace of election, been pleased highly to honor. To this principle St. Paul seems to allude, when blaming the Colossians for excessive attachment to certain ordinances, he says, "Which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body; *not in any honor to the satisfying of the flesh.*" How striking a description of voluntary Asceticism! Lastly: This self-appointed discipline tends to pride of heart, as from the circumstance of its being singular, and displaying great resolution of purpose, it draws the wonder and awe of the multitude, and from its supposed evidence of piety, secures the praise and veneration of the generality of Christians. Therefore, this "voluntary humility and will-worship" not having, as before stated, the guards of grace, such earthly honor naturally "puffs up the fleshly minds" of those who receive it; for it is, I fear, only those whose "minds" other than their bodies, are more or less "fleshly" that thus *magnify their own will* by extraordinary Asceticism.

Now, it is into this snare, that of extravagantly and *proudly* (though, perhaps, almost unawares to themselves) exalting the abasement and mortification of the body, at the expense of real contrition and humility of soul, that I doubt not the Recusants from the Church have fallen; and I fear that some of those who remain still in the Church are in some measure led astray by the same *most insidious and deeply deceptive* error; as were their mortification and humility of soul at all equal to that of their body, they would feel so deeply their own unworthiness of the least of the blessings they receive from their Holy Mother, the Church, that unfeigned would be their gratitude that they were permitted at all to remain within Her fold; and if in anything compelled to see Her short comings, they would be the very last to uncover the nakedness of the Mother that bore them. How differently to some of these, felt David, or Daniel, or Paul!

In conclusion, do I then lightly esteem fasting and abstinence, and other bodily self-denial? Certainly not, for are they not enjoined by Christ and His Church? But let them be used in obedience and humility to "keep the body under," and not in pride of heart and contempt of those "good creatures" which God has blessed for the use of man, yea, especially of His Elect; and further, it is evident that the degree of abstinence and other acts of bodily self-denial, will, after the demands of Catholic obedience have been fulfilled, be regulated entirely by the degree in which it is the lusts of the *flesh*, or those of the *spirit*, by which we are most easily led astray; and then, while those who are naturally impure, or gluttonous, or drunkards, or vain, with all such, will rigidly keep a knife to their throats and ashes on their heads; the self-willed, the proud, and all those whose sins are rather of heart, will, and temper, than of body, will cautiously walk in the paths of unostentatious obedience and humility, cautiously guarding against all such outward acts, yea, even those of *unbidden* Asceticism, as might, *in them*, tend far more to their injury by "puffing up their fleshly minds," than to their profit, by punishing bodies which are, perhaps, already little temptation to them.

If these remarks fail, as I fear, they will, at first, to meet the approval of many, whose approval I might earnestly desire to gain, still, I think they are fully sustained both by the recent Defections, and the whole history of voluntary asceticism,—and that "to *obey* is better than sacrifice,"—and that "to *use*, as not abusing" is the privilege of Christians, are every where the maxims of the gospel, and have ever been those of the pure Catholic Church.

One observation more, with respect to the Anglican and American Church, which I neglected to make in my last. It is objected against Her, that She has no *Religious Houses*, answering to the Monasteries and Convents of former days. I admit and deplore the deficiency; but beg to remark that in this also Rome has no advantage over us; for that it is infinitely better to be without such Institutions at all, than to have them at the price of those *unalterable vows* which have been so horrible a snare, it is to be feared, to many thousand souls; or, to have them established in a manner, so almost necessarily, liable to abuse, that, "as fat and lazy as a monk," has become a proverb all over Christendom. I trust yet, however, to live to see connected with our own beloved Branch of Christ's Holy Catholic Church, *House of Religious Retirement* where Prayer and Praise shall never cease, and yet, whose inmates shall be most actively useful to the Church and the world. Such, in some degree, are already your own "Nashotah," and in England Miss Sellon's "Sisters of Charity;" may He, who is *Unchangeable* in goodness, rapidly increase the number.

Believe me, Rev. and dear Sir,
Most faithfully yours,
A CATHOLIC.

Canada West,
Lent, 1850.

For the Churchman.

Mr. Editor:—In one of the secular papers not long since, there was a proposed movement on the part of some of the first ladies of your city—to erect a "House of Industry" for the suffering poor:—doubly blessed may those hearts be, that have given voice to the breathings of that Holy Spirit within them, which prompted them to so noble a movement:—"Woman's work and her reward" is like the Angels; those ministering Spirits, sent forth from God to bless:—but, she too is like a delicate flower:—in social life she must lean on the stronger arm of her natural protectors; like the Lily of the Vally she must have the high green shield to protect her from the too piercing rays of the sun—or the too rude breath of the wind.

There is something unnatural in the appellation of President when applied to woman—it is the heart taking the place of the head; woman's name in the columns of a political paper seems in too close contact with the world:—her influence should be a secret one—more felt than seen—and it is the more powerful the more it is hidden—should she not then, when she leaves the sanctuary of her own home, to extend her heavenly influence and love to those who have no home, and seek to provide for them,—that which they feel to be so dear to themselves:—have still some protection to guard her from the too rude gaze of the world?

I would humbly suggest, through the medium of your paper, devoted to the Church, to my benevolent sisters, that their charities be made under the sacred shield of the Sanctuary, lest the breath of worldly Pride or Ostentation with their subtle power sully the lovely beauty of the purity of their offerings:—do not let their charities be bound;—but let each give as they are disposed in their hearts, which is the Holy Scripture rule: not of that which they will not miss, but of the fruits of self-denial:

And surely *one* house would not be enough for the many who would seek admission. Why not let each Parish have its house; and members in that parish, both of male and female, to administer to the wants of such a house, under its natural head the Pastor? the offerings to be placed upon the Altar of the Church in union with the sacrifice of prayer and praise, that they may receive the blessings of Him from whom comes "all holy desires, all good counsels and all just works" and who must begin, continue and end all our labors of love, with His most gracious favor, that the glory may be all His, the blessing ours: then would the Church, who is the body of Her most blessed Lord, not the municipal authorities, or even individuals, receive the grateful love of the hitherto neglected children of our common Father. Then would they look to the Church as their own mother, as their own *home*, where they should ever find ample provision, not only for this life, but for that life which is to come.

So humbly suggests an affectionate Sister,
A DAUGHTER OF THE CHURCH.

(For the Churchman.)

Voice of the Church.

To the Clergymen of the Church who reject the Doctrine of Baptismal Regeneration.

BEFORE BAPTISM.

"I beseech you to call upon God, that He will grant to this child, that which by nature he cannot have; that he may be baptized with *water and the Holy Ghost*, and received into Christ's holy Church, and be made a living member of the same."

Exhortation.

"Wash him and *sanctify him with the Holy Ghost.*"

Prayer for the Infant to be Baptized.

Grant "that he coming to Thy holy Baptism, may receive *remission of sins by spiritual regeneration.*"

Second Prayer for the Infant.

"Give *Thy Holy Spirit to this* infant, that he may be *born again* and be made an heir of everlasting salvation."

AT THE CONSECRATION OF THE WATER.

"Sanctify *this water* to the *mystical washing away of sin*, and grant that this child now to be baptized therein, may receive the *fulness of Thy grace*, and ever remain in the number of Thy faithful children."

AFTER BAPTISM.

"Seeing now, dearly beloved brethren, that this child is *regenerate*, and *grafted into the body of Christ's Church*; let us give *thanks* unto Almighty God for these *benefits*."

Exhortation.

"We yield Thee hearty thanks, most merciful Father, that it *hath* pleased Thee to *regenerate this Infant with Thy Holy Spirit*, to receive him for Thine own child by adoption, and to incorporate him into Thy Holy Church."

Thanksgiving after Baptism.

Brethren,—Could language be found to express more clearly and more decidedly, the Spiritual Regeneration of every child upon whom the waters of Baptism are poured by your hands? Can you, in the presence of Almighty God, return thanks unto Him with your *mouth*, for benefits which, in your *hearts*, you believe have not been granted and never may be? What is this but coming before God, in one of the most solemn services of His Church, with a lie upon your lips? I speak plainly, but I speak the truth, and in love to your own souls. Place the Baptismal Services in the hands of any candid and unprejudiced reader, and ask what doctrine it contains, and he must answer, the unconditional regeneration of every infant by the Holy Spirit at the moment of his Baptism—and yet, this doctrine it is which you condemn as "soul-destroying," an invention of the Father of lies? If you refuse to admit the plain and only meaning of the *Services* of the Church, why should *you* condemn your brethren, who would apply the same non-natural mode of interpretation to the *Articles*? By what principles are you guided, if not by those of tract No. 90? Were all who deny the Church's doctrines, as consistent in their practice as Newman, Forbes, and Shimeal the host of Protestant dissent would long ere this, have numbered many an honored member of the (so called most falsely) Evangelical party in its ranks.

Brethren, in the name of conscience and of truth, of consistency and common sense, "think on these things."

MILES CRUCIS.

For the Churchman.

"Daily proceeding in all virtue and godliness of living," is the great practical end for which we are sent into this state of probation, and in order that we may successfully pass it, received into Christ's holy Church, laid under its obligations, and admitted to its privileges. These obligations, comprising this duty of virtuous and Godly living, can be discharged only by the help of God's grace, a privilege pledged and secured by Him to all the faithful members of His Church. That they may be faithful members, they must worthily apply themselves to the diligent use of the means of grace therein appointed. Thus used, God's word justifies the sure hope that they will prove efficacious, not merely on the principle of the favorable influence on the human mind, of sacred exercises and associations; but also as specially appointed means and channels of the infusion into the soul of the supernatural emanations of the Holy Ghost. These are the true sources of ability to live the life, and discharge the duties, of christian virtue and godliness—of that religion which befits man in the redeemed and regenerated character. wherein only his state accords with the great purposes for which his Maker sent him into the world. And it is that religion, and that only, which gives true excellence to the character in a spiritual and moral point of view, and furnishes the proper and most useful rule and measure and motive of all the duties of love to God and man, and of the cultivation of personal piety and virtue.

The great value and importance of religious and devotional habits, is a subject of fundamental interest suggested by these reflections. Our duties *as Christians*, are our duties in every state and relation of life to which it may please God to call us. The family, the secular occupation, the civil office and trust, every relation in which we stand to our fellow-men, all the duties of life, all its joys, all its sorrows, all its cares, all its trials, are situations and occasions for which no man is worthily prepared, and so prepared as to be and act therein as is most reasonable and fitting, and most for his own and other's comfort and happiness, unless his heart and character are under the habitual influence of true religion. And as this influence is divinely appointed to flow through means, and through means to be sustained, strengthened, and kept efficient, it follows that the use of these means must be habitual. As every day presents new calls and occasions for religious influences; so will every day find the really conscientious and true-hearted christian diligent in his application to the means of being enlightened in the knowledge of his duty, and kept in the proper disposition and spirit for its discharge. The Church, as a true christian mother, proffers her help in this, by providing for Daily Morning and Evening Prayer in the House of God, and in the family.

Let her daily public services, her litany, and her special provisions for Sundays and Holy Days, be well considered by all good christians, who have true faith in the Gospel, who love our Lord Jesus Christ in sincerity, and who unfeignedly desire to do their duty to God, to their fellow men, and to their own souls. Besides the precious portions of the Bible to which they call serious and devout attention, they present views of man as a sinner needing grace and mercy, and utterly unworthy to expect it, and with high and important duties required of him, and utterly unable to discharge them; and of God in Christ' hating sin with a perfect hatred, and yet full of grace and mercy to the penitent and believing sinner; mingling with the requirements of human duty the offer of spiritual influences to confer ability, honestly and sincerely to labor for its discharge; and mercifully providing for man's inability to cast off the depravity of his nature, attain to sinlessness, and possess merit in the sight of God, by that holy covenant whereby Christ's infinite righteousness and merit are allowed and accepted in behalf of his people who look to them, and lean on them, in true faith. The Church's public services present views on all these momentous points, faithfully borrowed from the gospel; and so presented as to enlist in the most interesting manner the assent of our understanding, the full accordance of our affections, and the earnest concurrence of our consciences. Well fitted are they, therefore, to minister constant aid to the Christian in his efforts to know his Lord's will and to do it; to proceed in that evangelical virtue and godliness, which, the fruit of true and living faith, is honest conformity with his Christian profession, and is the best, indeed the only truly effectual discharge of all his relative and social duties.

And besides thus exhibiting and enforcing the only sound *principles* of human duty, these services very clearly and satisfactorily set forth that duty in its most important practical details. It is impossible for one to study the liturgy faithfully, and use it with a truly devout heart, without having his heart drawn into a knowledge and esteem of that course of holy obedience whereby he is to fulfil Christ's great and fundamental law of loving God above all things and his neighbor as himself. The more frequently he brings to the solemn celebration of that liturgy an humble, lowly, penitent, and obedient heart, the more is he set forward in the great duty of proceeding in all virtue and godliness of living—that living which will make him a useful member of society, true to all his obligations, a faithful son of the Church, an obedient child of God, and duly careful of fidelity and consistency in all the requirements of personal piety and morality.

And this because, most especially, those services are so truly conformed to the gospel, that they are worthy of all trust as divinely approved means of the enlightening, directing, and furthering influences of the Holy Ghost. The heart which most truly feels the need of these, will be the most anxious to be as diligent and constant as may be in seeking them: the heart which most truly and faithfully seeks them, will most constantly and effectually enjoy them, in the pleasant paths and peaceful ways of heavenly wisdom into which they bring; in the good which they enable the christian to do; in the experiences they give of comfort, joy, and peace, and love; in the salutary monitions and checks they afford amid the engrossments of worldly business, and the fascinations of worldly enjoyment; in christian preparation of heart for all the changes and chances of this mortal life. Would the christian be directed in all his doings with God's most gracious favor, and furthered with His continual help; would he, in all dangers, necessities, and tribulations, be ever defended by that most ready help; would he be succoured and comforted in trouble, sorrow, need sickness, or any other adversity that may assail him; would he be so guided and governed by God's good Spirit, that his may be the happiness for time and eternity of daily proceeding in all virtue and godliness of living; he will be most essentially aided therein, if, as often as it pleases the Lord to give him opportunity and ability, he *seeks His face* in the services of His sanctuary, doing it with reverence and godly fear, with an awful apprehension of His Divine Majesty, and a deep sense of his own unworthiness, with lowliness and devotion, with clean thoughts and a pure heart, with a body undefiled, and a mind sanctified. Thus will he perform a service acceptable to God through Jesus Christ; and have merciful evidence of that acceptance, in the gift of the Holy Ghost, enabling him so to pass through things temporal, as to be constantly advancing towards the better things that are eternal.

And eminently may this be said of those who, repenting them truly of their former sins, steadfastly purposing to lead a new life; having a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and being in charity with all men; draw near, and meetly partake of those holy mysteries, wherein God grants to his faithful and loving children to eat the flesh of His dear Son Jesus Christ, and to drink His blood, that they may be filled with His grace and heavenly benediction, and made one body with Him, that He may dwell in them, and they in Him; and that thus, their sinful bodies made clean by His body, and their souls washed through His most precious blood, they may increase and go forwards in all those good works which He hath prepared them to walk in, daily proceeding in all virtue and godliness of living. Here, too, Holy Church hath not been wanting in pious care for the children whom God hath given her. She provides for their daily feeding on the banquet of that most holy food. Let not the christian wilfully neglect any opportunity of enjoying so divine and comfortable a thing.

But the Church's care for her children's spiritual nurture, is by no means confined to those public occasions in which they are called to be her witnesses for God among men; and to come before Him in that catholic communion which He has set up in the world, for that world's direction, sanctification, greatest happiness here, and salvation hereafter; and in which is to be exerted that powerful agency for good to individual souls, and to the whole family of Christ, the solemn rendering and receiving of the functions of His appointed and commissioned ministry:—not only on these public occasions, would the Church aid her members in daily proceeding in all virtue and godliness of living: she would bless their habitations with her care to the same end, and bring their families to the throne of the heavenly grace in humble grateful homage to Him from whom only can come the good to which the domestic relations may so largely minister, and the guidance which their responsibilities require; and by whom only can be warded off the evils which the malignant enemy of man's peace and welfare would engender therein. The provision for this pious purpose made by our branch of the Church in its "Forms of Prayer to be used in Families," is worthy of a place in its truly catholic evangelical liturgical volume. Let a serious christian mind study them well, and it will find them very meet to be adopted as the offering of a serious christian heart. The particulars they embrace of virtue and godliness of living, faithfully adopted, can hardly fail to make a truly christian and happy family, and one whose influences cannot but be for good on neighborhood, on society, and on the commonwealth, and for the glory of God, the best interests of the Church, and the spiritual and eternal welfare of its own members and of others. As morning by morning the household meets, and night by night it separates, let it give united heed to a portion of God's word; and worship and fall down and kneel before that gracious Father in Heaven, in penitence and praise and prayer; thus having its duties always kept in mind; thus casting itself for direction, protection, and blessing, on His kind and never failing providence; thus availing itself of that only true source of temporal and spiritual good, His grace, mercy, and truth in Jesus Christ; and thus, for itself jointly, and its members individually, making, as the gospel would have them made, constant efforts so to live and so to act as they who are daily proceeding in all virtue and godliness of living.

But the care thus bestowed by the Church on the virtuous and godly living of her children, would not be rightly understood, nor rightly received, nor have prospect of success, unless they add to the duties it requires, the habit of *daily private devotion*. This is to give their highest interest to the devotions of the sanctuary, and the family, and through the promised blessing of the Holy Ghost, to prepare the heart for their due and acceptable performance. This is to bring more closely home to each individual, the gift of God, for which, in those devotions, united prayer is made. This is each one's compact for himself that as he is the Lord's by solemn sacramental covenant, and by membership with the company of all His people, so will he be His in earnest endeavor so to walk and please his Maker, that he may daily proceed in all virtuous and godly living.

In this department of duty, the sincere and conscientious Christian will engage with constancy, humility, and devotion of mind. He will hallow with it, at least the commencement and close of each day; reading a portion of God's word, and engaging in such devotions from the Prayer Book, or agreeable to its principles, and general tenor, as may be sanctioned by pastoral approbation and counsel. Let this be done in the faith and love of the gospel, and with its affections of penitence and humility, and of gratitude, trust, resignation, and self-consecration; and let these be carried with him in his daily attention to the duties of his state of life, and his daily opportunities of manifesting his love to God and man, and the genuineness and stability of his religious and moral principles; and also when he resigns himself to his nightly rest; and the Christian may surely expect God's blessing upon himself and his concerns, His consolation in sorrow and trial, His aid in difficulties, His guidance in doubt, His protection in danger, and His graciously extending to him the comfort, the safety, the enjoyment, the benefit to himself, and the usefulness to others, of his daily proceeding in all virtue and godliness of living.

Necessary attention to the duties of the state of life to which it pleases God to call him, or the unavoidable circumstances of that state, often undoubtedly present a hinderance to that measure of engagement in these sacred exercises which otherwise the christian would be happy to give. If he desires to make such excuse, let him, as he values a good conscience, be very certain that those duties are really incumbent, and those circumstances really unavoidable. If they are, there are still many cases which admit of arrangements whereby more time may be obtained on the Church's holy days and seasons. At all events, the sincere and consistent professors of our religion, will not only as a sacred duty, but also as an exalted privilege, and invaluable blessing, regard the Lord's Day as consecrated to the main business of accelerating the proceeding in all virtue and godliness of living which he may make on other days, and of remedying whatever checks and hinderances they may have thrown in his way.

B. T. O.

[In the communication of the above correspondent in the Churchman of April 27th—note—the reference to the Presbyterian Larger Catechism was wrongly printed "2, 22, 25." It should have been Q. [Question.] 22, 25. A notice of the mistake was sent for the next succeeding number, but unfortunately overlooked in the printing office.—*Printer.*]

THE CHURCHMAN.

NEW-YORK, SATURDAY, MAY 18, 1850.

Collegiate Education.

IN OUR last we commented on one feature of the proposed plan of the Committee of Trustees of Brown University, viz.: adopting an extended course of various studies, and allowing the students to select such as he may please. The plan did not seem to us either favorable for the moral and intellectual improvement of the student, or beneficial to the Institution adopting it. Another proposition is to abolish the four years' term, now in general adopted by our Colleges, and every other fixed term, and let the students study as long or as briefly as they will.

The present period has been fixed by long prescription, and not without reason. Due regard was had to the studies suitable for a Literary and Scientific course, and to the nature of the instruction which the youthful mind required. The objects were to train the unfolding intellect to habits of thought, and store the mind with necessary and useful knowledge. The simpler branches of Mathematics, the perusal and analysis of Classic authors, Belles Lettres, History, Natural Philosophy and Moral and Mental Science have been universally agreed upon as necessary parts of an enlightened literary course. The attention bestowed upon one or the other of these subjects varies in different Colleges. One is more celebrated in the Classics, another in Mathematics, a third in Natural Philosophy. Instruction in Political Economy, Constitutional Law, and other more elevated subjects may be added by the way, since they are useful for all classes of citizens, and a few hours in one's early life may well be devoted to their consideration. This is generally done, we believe, in the last year of the course.

The outcry against the study of the Classics is continually renewed, as if they were the great object of study. We apprehend this is a mistake. If pursued during the whole four years, which is not the case in many Colleges, there is less time devoted to them, than to the Belles Lettres, Philosophy, and Mathematics. In some they are not studied at all for the last one or two years, and are in consequence very little valued. If these Colleges devote more attention to the systematic thorough study of the abstract or practical sciences, or Belles Lettres, or other department of Literature—we have no objection, so long as the fact is known. Parents and guardians can keep in view the attainments and character of the student, his capacity for learning, and the path of life he is intended for, and select such an Institution as they deem best suited for him. What we say is, when he is there, let the course be distinctly marked out; the discipline strict, the instruction thorough, the moral and intellectual training complete. Let him know clearly what he has to do, and the time in which he has to do it. For this end a fixed term (and four years considering the average age of our students, is decidedly the best in our view) is indispensably necessary. It keeps the mind active and the nerves strung. The scholar can measure what he has done, and what he has to do. The termination of his course is a great epoch to which he looks forward with hope and anxiety. Let a man run a race for a mile against time, with a fixed prize in view, and there is no negligence or delay—he does his best. Tell him to run as far, as long, and as fast as he likes, and that he shall have—nothing; and the contest would not be remarkably interesting. The student now is not compelled to stay four years—he may leave at any time if unable or disinclined to remain—but he obtains no degree, and forfeits all claim to literary distinction from the College. To some at the time this seems a small matter, but they regret it bitterly in after years; and use their experience as a warning to deter others from the like inconstancy. They enjoy the benefits of the education provided, so long as they are willing to enjoy it; and the Institution can do more than offer its privileges. These however, should be bestowed only upon him who has faithfully fulfilled the conditions on which they are promised. That they are too lavishly bestowed in some of our literary institutions it would be vain to deny. The effort should be to elevate, not to lower the standard of preparation and study.

This standard however, must not be too high; regard must be had to the average capacities of those who are to occupy the seats of the lecture room. It must be sufficiently high to give their faculties full employment, but not so high as to be unattainable by the great body of students. For instance, there are some branches of Mathematics which any youth of ordinary abilities can master, and which therefore, may fairly be required of all who are candidates for a degree, as Algebra in its simpler portions, and Geometry. But for others, as Descriptive Geometry for instance, there are required not only patience, attention and hard study, but certain faculties of imagination, and we may say artistic taste, which nature grants to some and denies to others, and which the latter cannot merely by mental exertion acquire.

Such a study therefore, may well be proposed as an extraordinary exercise for those who are ambitious to excel, and who can perform their ordinary duties and attend to it likewise, but it should not be made a part of the ordinary course. For the object being to train and discipline the mind, which other parts of mathematical study, more readily comprehended, can do as well, if not better, the end proposed can be attained with more readiness and justice by requiring them. On the other hand, to dispense with the study of Quadratic Equations or the higher books of Euclid's Elements, because some were too idle or ignorant to master them would be unworthy of any respectable College, because past experience shows that any student of ordinary diligence and capacity can obtain a competent knowledge of them. He who is unable to do this ought to abandon all pretensions to a degree. The same principle must be applied to the other studies. The course must not be so confined as to cramp and stint the intellectual and moral faculties; nor on the other, so enlarged as to take away the power of concentration and prevent excellence in any particular department. Especially what is professedly taught, should be taught thoroughly and effectually. It is better to lay a firm foundation, though it rise not higher than the ground, than to erect a lofty, but ill cemented edifice, which the slightest shock or the lapse of a few months will totally demolish.

It may be said, and the thought seems to have weighed deeply with the able writer of the Report before us, that the number of students is in a great degree the criterion of the usefulness of a college. We respectfully dissent from this proposition. To our minds an Institution ably conducted and exercising strict discipline both over the mind and manners is far more useful to the community, with but a score of students, than one with twenty times that number, where they are ill trained, ill taught, and ill regulated. The former having their minds developed by faithful culture, and the habits of docility, obedience, steadiness and perseverance formed in them, will become useful to society in whatever station of life they are placed, and may even rank in time as its proudest ornaments. The others unaccustomed to deep thought, careful study, patient labor, and diligent application, will find it difficult to overcome their evil habits in maturer years, unless with the utmost pains. They have wasted in inaction, or still worse, in positive viciousness, the most precious period of their lives, and will have to work doubly hard to remedy their evil conduct in after years. It is the tolerance of such pernicious practices or the connivance at them, which often brings the character of our literary institutions into disrepute, and leads men to think that the whole system is an ungainly excrescence upon the body politic, and indeed an actual nuisance.

Still, if the College depends upon the students wholly or principally for its support, and finds it imperative to take such measures as may be attractive to them in order for its sustenance and support, a deterioration of the scholastic requirements must ensue. The faithful and laborious may seek the portals of one whose course is elevated and difficult, but they are always few in comparison with the self indulgent, the indolent and the unintellectual. To sustain the Institution it must be ENDOWED to a considerable extent, so as to defray the expenses in a great measure from its own resources. Its independence secures the respect of the community, and gives additional eclat to the honor of a degree. It makes the officials spirited in their instructions, impartial in the administration of discipline, and zealous in the discharge of duty. It is respected in the eyes of the world for its upright, lofty, and reasonable principles of action, and acquires the admiration of those committed to its charge for faithfulness and integrity.

Provision too, should be made by which the graduate may, if he pleases, continue his studies at the College, under its instructors, in such branches of science or literature, as he may prefer. Fellowships, it was well remarked by Dr. M'Vickar, in his address at the late Inauguration, are very much needed, and would have a most excellent effect. Many a young man would rejoice to continue his studies, now that he had learnt to appreciate their value and delight in their acquisition; and our system would be more closely assimilated to that of the great Universities of England. It is not merely the intellectual training which the under graduate there receives, that fits him for eminence, but the ample, assiduous, and ardent course of study pursued afterward, and the immense advantages enjoyed by intercourse with the learned, and the privilege of using the vast and rich stores of erudition collected in the public libraries. He has attained an age when self-restraint and mental discipline may be exerted by the individual, when well grounded in the Classics or the Mathematics he would fain strike out into a bolder flight, and drink deeply and ardently of the fountain of knowledge. It is a fact, we are persuaded, that many of those who yearly graduate from our Colleges are excellently furnished with the fruits of their studies; and would, if they adequately pursued them rise to the highest eminence. But they immediately devote themselves to some practical occupation or professional study, and the foundation too often remains without a superstructure.—The system of fellowships and endowments which we have advocated would enable young men of intellect and talent to devote themselves for several years after their primary degree to the pursuits of literature or science, reflect high honor upon the Institution which trained them, and benefit the community by the power and ability derived from a well chosen and thoroughly mastered course of reading and study.

South Carolina Church Home.

We are most happy to see that measures have been taken in this conservative Diocese for the formation of an Institution with the above title on true Church principles, and in imitation of those already formed in the Parent country. The object and plan are so clearly stated, that they need no remark from us, and the excellence of the scheme is its own sufficient recommendation. We hope the day will come when every Diocese will be blessed with at least one such Institution.

THE CHURCH HOME.

It is proposed to establish in Charleston, an Institution under the above title. The following statement briefly explains the objects and plan of the Institution.

The objects of the Church Home will be

1. To provide a retreat for destitute and deserving females, in which they may be employed in industrial pursuits, and in the care of the younger members of the household.

2. To provide a support for orphan girls, to train them up in industrial pursuits, to give them a secular education suited to their sphere in life, and above all to afford them a religious education on the principles of the Church.

3. To provide a suitable and efficient corps of visitors for the sick and poor, especially in time of pestilence.

In regard to the *first* of these objects: there are connected with all our Churches in this City, numbers of aged, infirm, or destitute females, mostly communicants, many of them reduced from former better circumstances, not unfrequently widows with children, living often in unhealthy situations, exposed to the annoyance and contamination of the worst society, and so scattered, that it is difficult for the Clergy to keep a proper supervision over them. Here they earn a precarious subsistence, and could scarcely exist without the charity of the Church. If some, or all of these were collected in an Institution like this, their temporal comfort and spiritual good would be greatly promoted. As they would be required to labor, each in her allotted sphere of the establishment, in which no servants would be employed, it is believed, that after the first outlay for the house, the expense of their support would be no greater than it is now.

A temporary refuge might also be here occasionally afforded to the houseless and homeless, until they could find occupation and support elsewhere.

As to the *second* object: we believe it to be the bounden duty of the Church, to provide for the offspring of its own members, and to train them up religiously in her holy ways; and we purpose, that here orphan girls shall be not merely *supported* and *taught*, but *trained* in a regular course of industry, in good habits and right principles, under the influence of good examples and of daily religious teaching and prayer.

As to the *third* object: it is thought, that it may be secured without any addition of expense, and with the advantage of carrying out the two former much more successfully. It is designed to offer a legitimate field of labor for *ladies*, who being sufficiently disengaged from the more urgent claims of natural and social duty, and desirous of finding the most satisfactory employment for the time and talents, which God has given them, may, without regard to worldly motives, and without the dangerous entanglement of vows, or irrevocable engagements, be inclined to devote themselves to a work of Christian love like this, and capable, as this is, of being combined with other suitable and congenial exercises of piety and charity.

It is believed, that there will not be found wanting in our Church by the help of Divine grace, called down by the prayers of the faithful, devout ladies of high and holy aspirations, ready to embrace and hold fast an opportunity, like this, of imitating the example of their Divine Lord and Master, by endeavoring to do the work of Him, who first loved us, and from whom, and through whom, and by whom are all things.

Plan of the Church Home.

THE COUNCIL.

The governing body to consist of the Bishop of the Diocese, who shall be the President, of the Chaplain, and of twelve Trustees, to be elected from among the subscribers.

The immediate direction and personal superintendence of the Institution, to be committed to the Chaplain, who must be a Clergyman of the Protestant Episcopal Church in South-Carolina, and a married man, or a widower.

Under him is to be a *Lady Superintendent*, assisted by other ladies, her *Associates*, by a *Physician*, and by a Board of twelve *Ladies Visitors*: all of whom must be approved by the President.

The other members of the Institution to consist of the following Classes, viz.

I. The *Associates*, to be either,

1. *Resident* in the Church Home, who are to contribute a moderate sum, sufficient to cover their expenses: or

2. *Non-resident*, to live with their friends, or in some private family approved by the Chaplain. In either case, their office will be to assist the Chaplain and Lady Superintendent in creating and maintaining a deep, though unostentatious spirit of religious responsibility throughout the common family of the Church Home, as the ground work of all their proceedings.

These ladies will be examples to the other classes, and under the direction of the Chaplain and Lady Superintendent, and of the Parochial Clergy, will visit the sick at their homes, or at the Hospitals, will take part in the instruction and training of the orphans.

II. The *Beneficiaries* to be indigent females, who are members of the Church, to be employed in those labors, for which each one shall be found most fitted. Some of these may be sent out as nurses for the sick and for children, their homes to be in the Institution, and the proceeds of their labor to go to the support of the Church Home.

III. *Orphan girls* to be supported, educated and trained in "the way in which they should go."

N. B.—The benefits of this Institution not to be confined to the City of Charleston; and beneficiaries and orphan girls to be received from any congregation in this Diocese, provided corresponding contributions be received from the same. Nominations in such case to be made by the Minister of the contributing congregation.

Foreign Intelligence.

The *Niagara* arrived at this port on Thursday the 9th instant.

We find in the *Times* and other English Journals, very full accounts of the entry of the Pope into Rome. The streets were lined with 100,000 persons, besides the Papal Dignitaries. Foreign Ministers French troops, &c. We annex the account of one of the ceremonies observed.

The next ceremony was the benediction of the people from the Palace, which is situate on the extreme height of the town. Nerving myself for this last effort, I struggled and stumbled up the hill. There the thousands from the country and neighborhood, were assembled, and in a few minutes the Pope arrived. In the interval, all the facades of the houses had been illuminated, and the light on the various picturesque groups and gay uniforms was very striking. A burst of music and fresh cannon announced the arrival of His Holiness. He went straight into the Palace, and in a few minutes the priests with the torches, entered the small chapel which was erected on the balcony. The Pope followed, and then arose one shout, such as was never heard: another and another, and all knelt, and not a whisper was heard. As the old man stretched out his hands to bless the people, his voice rung clear and full in the night.

"Sit nomen Dei benedictum."
And the people, with one voice, replied:
"Ex hoc et nunc et in seculum."
Then the Pope:
"Adjutorium nostrum in nomine Domini."
The people:
"Qui fecit cœlum et terram."
His Holiness:
"Benedicat vos omnipotens Deus Pater, Filius, et Spiritus Sanctus."
And the people, with one voice:
"Amen!"

The people perambulated the streets all night, singing "Viva Pio Nono," and the next day the various deputations to the number of eight or ten, were received. All parties were in high good humor at the last accounts, but no one can tell, of course, how long this gleam of sunshine will last.

Much anxiety existed in France as to the result of the approaching election in Paris, and both sides professed great confidence of success, but it is generally supposed M. LeClerc will be elected. An attempt by the ministers to make the Transportation Bill retro-active in its effect, had been defeated by a vote of 365 to 301.

Denmark was preparing to renew the war for the recovery of the Provinces of Schleswig Holstein, and would be backed by Russia, and probably Austria. The Duchies were determined upon resistance, but, it was believed, would be unsupported by Prussia.

The Parliament at Erfurt, are proceeding with the constitution, and have made some changes, not at all agreeable to Russia.

The Greek question is not yet settled, and very opposite accounts are given as to the state of the negotiations by the ministerial and opposition journals. The latter maintained that the French Envoy had wholly failed in his attempt at mediation, and that the blockade would be renewed with fresh vigor. In that case, the movements of Russia may be of the utmost consequence.

In the House of Commons, on the 17th April, Mr. W. J. Fox's Bill for *Secular Education*, came up for a second reading. It was very ably opposed by Mr. Stafford, who moved it be read that day six months, the Earl of Arundel and Surrey, Mr. Milnes and Lord John Russell. The debate was adjourned to the 2d of May.

On Thursday, Mr. Wortley's Marriage Bill came up for consideration, but in consequence of the lateness of the hour, was postponed to the 16th instant.

On Tuesday the 23d, Mr. Heywood moved an address to the Crown, praying Her Majesty to issue a commission of inquiry into the state of the Universities and Colleges of Oxford, Cambridge, and Dublin, with a view to the adaptation of those Institutions to the requirements of modern times. Among other things, he said, that at Oxford, some substitute ought to be found for that *dogmatic divinity so difficult to study, and at the same time so little in harmony with the present age!* Sir Robert Inglis with others, opposed it, as a good churchman ought to do. Lord John Russell gave it a qualified support (in relation to the advantage of a commission), while several Radicals and a Roman Catholic member, warmly advocated it. The debate was adjourned.

The decision of the Court of Queen's Bench, in the case of the application of the Bishop of Exeter, will be found below. The opinion of the Court, read by Lord Campbell, was an able one, and we think, gives a fair view of the bearing of the Statutes, although we cannot but regret the decision, as preventing an appeal to the proper tribunal.

COURT OF QUEEN'S BENCH.

Thursday, April 25.

THE GORHAM CASE.—(Before Lord Chief Justice Campbell, Judges Patteson, Wightman, and Erle.)

Lord Campbell, in delivering the Judgment of the Court, gave a brief summary of the case, and then went on to observe that, having sat on the Judicial Committee, he should have taken no part in the present case, had any of the points which were there considered, been now involved. The objection brought forward by Sir F. Kelly, if a good one, was not too late to nullify the reversal of the Judgment of the Arches Court. But after a careful consideration of the case, their Lordships were unanimously of opinion that the objections could not stand.

The 24th of Henry VIII., chap. 12, was passed before the King had broken with Rome, and therefore under different circumstances, from the 25th Henry, chap. 19. In the latter statute no exception was made between ordinary cases, and those which touched the King. And, as a fact, although many cases had occurred, it had never, until now, been urged that the Appeal in cases where the Crown was concerned should go before the Upper House of Convocation, instead of a Court of Delegates appointed by the Crown.

There was no trace of such an Appeal as was now intended for. In the reign of Edward VI., Dean Goodman (a Roman Catholic he presumed) had been deprived: he appealed from the Archbishop to the King, who issued a commission to a Court of Delegates, although the King was concerned; the sentence was confirmed, and one Turner was appointed by the King, to the Deanery. On the accession of Mary, Goodman petitioned for a revision of the sentence; a new commission was issued, the sentence was reversed. Turner was removed, and Goodman was restored. When Elizabeth came to the throne, Turner petitioned the Queen; a fresh Commission was issued, Goodman was displaced, and Turner restored. Although there were four sets of Delegates, there was no reference to the objection urged in the present case. But, if the objection were valid, it would have been an easy way of nullifying the whole proceedings.

In modern times, and within his own experience, as Chancellor of the Duchy of Lancaster, a case had occurrred in which a person had died in the Duchy, without heirs and intestate, and a question was raised as to whether the Crown or the Duchy of Lancaster had had the right to administer to the effects of the deceased. The case was eventually carried by Appeal, from the Archbishop of York's Court, to the Judicial Committee, who decided against the Crown. But, if the objections now raised, were valid, the Appeal should have gone before the Upper House of Convocation, in the Province of York. [There is no Upper House in that Province.—Ed. *E. C.*

It had been urged that the Upper House of Convocation was a much fitter tribunal for such cases as the present, than the Judicial Committee; but then it must be borne in mind that, if the construction of the statutes which has been contended for, were admitted, all the other cases, testamentary, tithes, &c., specified in the statutes, must follow the same rule, and no one would say that the Upper House of Convocation was a fitter tribunal for such cases, than the Courts which were habitually versed in such matters. [It would be only in the very rare case of the Crown having an interest in such cases that they would come before the Upper House of Convocation, and then assessors would, of course, become appointed.—Ed. *E. C.*]

On all these grounds, the Court had come to the unanimous decision that *the rule must be refused.* [The Judgment occupied about half an hour in the delivery.]—*English Churchman.*

In the mean time the utmost activity prevails among the country Clergy, and meetings are continually held to signify their abhorrence of the wretched Judgment of the Judicial Committee. In particular, we may mention a meeting of the Clergy of the Archdeaconry of Berks, in the Diocese of Oxford, where some spirited discussion ensued. Archdeacon Berens presided. The following resolutions were passed by majorities of about 90 to 20.

1. *Resolved,*—That this meeting, while it fully recognizes the Royal supremacy in all causes, as well ecclesiastical as civil, desires to express its deliberate conviction that this supremacy should be exercised as in civil matters in accordance with the constitution of the State, so in spiritual matters in accordance with the Divine constitution of the Church.

An amendment to this, declaring that it was not desirable to express any opinion, was negatived by a very large majority.

2. That the present state of the law, according to which, such questions are referred for final and absolute adjudication to a Court deriving no authority and having no sanction from the Church, and which consists entirely of laymen who need not even be members of her communion, is a grievance to the conscience and dangerous to the faith.

3. That therefore, it is most needful for the security and peace of the Church, and for the preservation of the true faith, that we should use all lawful means to procure a new Court of Final Appeal, for determing by the authority of the Church, all questions of doctrine, and other matters purely spiritual.

It was resolved that a memorial be presented to the Queen, praying her to take counsel with the Archbishops and Bishops, for providing a new Court of Appeal, and also to the Archbishop of the Province, and the Bishop of the Diocese.

It is somewhat surprising that no other Bishop has followed the magnanimous example of the Bishop of Bath and Wells. The *English Churchman*, commenting at some length on this apparent apathy, says: "A bench of Bishops which shall claim and exercise less power in matters of Doctrine and Discipline, than the Wesleyan Conference, must prove a greater hindrance than help to the Church." It is certainly to be desired that every Bishop who has no fellowship with Gorhamism, should declare his sentiments plainly and fearlessly, that men may distinguish between the true and the false shepherds of the flock.

CAMBRIDGE.—On Thursday, (18th April) Dr. John Lamb, 37th Master of Corpus Christi College, and Deacon of Bristol, expired in the 62d year of his age. The deceased was a native of Suffolk, and was admitted of Corpus Christi College, in 1807. He graduated as 15th Wrangler in 1811, and was elected a fellow of his College, in 1818. In 1822, he was unanimously elected to succeed Dr. Douglas in the Mastership, and was created a D.D., in 1827. The master's illness had been of short duration, and originated in a slight cold, from which no serious result was anticipated, but it turned into a rapid consumption, which defied all the efforts of the faculty. Dr. Lamb was the author of a new and enlarged edition of the history of his College; an historical account of the 39 articles; a work on Hieroglyphics; a collection of letters, statutes, and other documents, illustrative of the history of Cambridge, during the Reformation; a translation of *Aratus*, with notes, &c. He was elected Dean of Bristol, in 1837. As Dean of Bristol, Dr. Lamb had obtained an enviable notoriety for his opposition to the choral service.—*Guardian.*

The following DECLARATION by the *Bishops of the Church in Scotland*, occasioned by the recent decision of the Judicial Committee of the Privy Council, was given at their Synod, on the 19th day of April, 1850, at Aberdeen:—

"*To the Very Rev. the Deans, and the Reverend the Presbyters of the Scottish Episcopal Church, the Bishops in Synod assembled, send greeting: grace be with you brethren, and peace from God the Father, and from our Lord Jesus Christ.*

"Whereas certain memorials and addresses have been presented to us from various Diocesan Synods, expressing much uneasiness respecting the recent decision by the Judicial Committee of Privy Council on the appeal of the Rev. G. C. Gorham, *v.* the Right Reverend the Lord Bishop of Exeter, and requesting our paternal advice for the allaying of doubts hence arising as to the true meaning of our authoritative Formularies:—We, the Bishops of the Church, deeply sympathizing with our reverend brethren the Presbyters, in their anxiety to maintain, unimpaired, the purity of 'the faith which was once delivered to the saints,' declare that we do not consider the sentence, in the case referred to, as having any authority to bind us, or to modify, in any way, the doctrines which we, and the Episcopal Church in Scotland, hold, and have always taught, respecting the nature of baptismal grace. We have always held as we were taught by those who preceded us in the Episcopate, that the doctrine of the Church in Scotland is to be collected from the Scripture, the Creeds, the Articles, and other Formularies, of the Church jointly, and not from the Articles or Formularies separately; and that, on the subject of baptismal grace, there is no discrepancy between the teaching of the Church in her XXVIIth Article in the baptismal offices, and in the Catechism. We declare, then, that we teach, and always have taught, and we entreat, and to the extent of our Episcopal authority, do enjoin you, brethren, severally to teach.

"1. In the words of our blessed Saviour, that, 'Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God;' or, as expressed in our office for Holy Baptism, 'none can enter the Kingdom of God, except he be regenerated and born anew of water and of the Holy Ghost.'

"2. In the words of the Nicene Creed, with every branch of the holy Church throughout all the world, which continues in 'the one faith,' lives in 'the one hope,' and acknowledges 'the one baptism,' 'we acknowledge one baptism for the remission of sins.'

"3. In the words of the XXVIIth Article, 'that baptism is a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly, are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost, are visibly signed and sealed;' or, in the words of 'the Office for Public Baptism of Infants,' that every child baptized according to that office, is then and there 'regenerated and grafted into the body of Christ's Church.'

"4. With the 'Catechism, or instruction, to be learned of every person before he be brought to be confirmed by the Bishop,' and which teaches him to say, 'In my baptism I was made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven.'

"5. That the doctrine of baptismal grace is so clearly expressed in the Offices and Formularies of the Church, as they now exist, and as they were adopted by the Episcopal Church in Scotland, that we see no need of more than the present declaration, or of adding, by any canonical enactment of ours, to the definition of that doctrine, as therein set forth.

"All the preceding statements, reverend brethren, we teach, and by the authority committed to us, we enjoin you to teach to the flocks under your charge, in their plain, and natural, and grammatical sense, without the intervention of any hypothesis—charitable or otherwise.

"And now brethren, beseeching you to join with us in prayer, that the Church over which the Holy Ghost hath made us overseers, may be kept in the unity of the Spirit and in the bond of peace—we commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

"W. J. TROWER, D. D.,
"Bishop of Glasgow.

"Clerk to the Episcopal Synod."

This paper was adopted unanimously, with the exception of resolution 5, in lieu of which, the two undersigned Bishops adhere to the following resolutions:—

"That the doctrine of holy baptism is so clearly expressed in our Formularies, that although the fact of the late decision has given occasion for the present declaration, we do not mean hereby to assert that the language in these documents is not precise and sufficient."

New Publications.

THE CONQUEST OF CANADA, by the author of *Hochelaga.* 2 Vols., Pp. 351 and 266. Harpers, 1850.

Mr. Warburton has written two very interesting and instructive volumes. After a spirited introduction and a brief view of early maritime discovery, he proceeds to the discovery of America, and the early attempts at the colonization of Canada and the other parts of the American continent. The country is fully and ably described, and the account of the Indian tribes is very well drawn up. We have then the progress of French settlement and discovery contrasted with the rapid growth and power of the English colonies; the many wars which ensued, with numerous events of interest: and a particular description of that final struggle which ended in the complete establishment of the dominion of the British. The style is flowing and clear; much research is evidenced; many popular statements are corrected; the notes are well selected; and there are many passages of much power and beauty, as well as of sound thought and acute observation scattered through the work. The Appendix of about 130 pages contains a variety of useful and appropriate illustrations. The volumes are published in a very agreeable form, and must find numerous readers.

EL DORADO, or Adventures in the Path of Empire: Comprising a Voyage to California, via Panama, Life in San Francisco and Monterey; Pictures of the Gold Region; and Experiences of Mexican Travel, by Bayard Taylor; With Illustrations by the Author. 2 Vols.; Pp. 251 and 247. Putnam, 1850.

Mr. Taylor is already favorably known by his works on European travel, and the present volumes will not detract from his well earned reputation.—His graphically described adventures are judiciously interspersed with a series of reflecting and useful details, which may instruct as well as delight the reader. We have a very lively account of the meetings of the California Convention for a State Constitution. There are also dashes of romantic adventure and peril mingled with the soberer details of toilsome travel through a new and unsettled country. The illustrations are tinted lithographs, well designed, and prettily executed. San Francisco in two views—1848 and 1849 conveys clearer ideas than a volume could do, and shows the astonishing progress in settlement that has been made. The important Report of the Hon. T. Butler King on California is added as an appendix, and enhances the value of the work. As usual, it is beautifully printed.

We have also received from the same publisher Mr. Bryant's LETTERS OF A TRAVELLER.

Also from Messrs. Harper CARLYLE'S LATTER DAY PAMPHLETS, No. 1. *The Present Time*; No. 2, *Model Prisons*; No. 3, *Downing Street*, and No. 4, *The New Downing Street*. They are marked by his accustomed peculiarities in style and manner, make some good hits, and talk much nonsense. In spite of his perpetual railing against *cant* and *unreality*, there is not a writer we know of who more ineterately indulges in both. According to him Sir Robert Peel is the only man who can save the country!

Messrs. Harpers have also published MACAULEY'S HISTORY OF ENGLAND in two volumes, uniform with their late edition of Hume, and at the same low price of 40 cents a volume bound, and 30 cents in paper. This will be highly acceptable to the admirers of that fascinating romance.

Mr. Putnam has sent us his CATALOGUE of American and Foreign Books in Literature, Science, and the Arts, with a classified Index. It contains 234 pages, and is rich in every department. The prices of the books are annexed, and it is very convenient for reference.

We have have received from Messrs. Phillips, Sampson & Co. the 13th and 15th numbers of their splendid edition of Shakespeare. The former contains "The Taming of the Shrew," with a portrait of the gentle Catherine, looking like a thunder storm. The latter contains "The Comedy of Errors," with a beautiful illustration of *Luciana.* They may be obtained in this city at Messrs. Appleton's.

Messrs. Harper have commenced a new serial—THE PICTORIAL FIELD BOOK OF THE AMERICAN REVOLUTION by Benson J. Lossing. "It is a pictorial and descriptive record of a journey recently performed to all the most important historical localities of the American Revolution." The first number, which is beautifully executed, both in letter press and illustrations, contains a visit to Saratoga and its vicinity and the eventful narrative of the Burgoyne campaign. The idea is a happy one, and if carried out in the manner indicated in the specimen before us, the work must become very popular. It is to be completed in about 20 numbers, at 25c a number.

We have received from Messrs. DeWitt and Davenport Littell's Living Age, Nos. 312 and 313. The article on *Hymnology* from the Christian Remembrancer is worthy of a careful reading, as it teaches much sound truth, mingled however, with considerable hypercriticism. That on Courvoisier's case and Mr. Phillip's conduct in reference to It, from the Law Review, is exceedingly valuable, and has many judicious observations on the duty of a lawyer towards his client in criminal cases. The same firm have sent us an entertaining LIFE OF JENNY LIND by Foster; and the STORY OF A FAMILY by the author of the "Maiden Aunt" from E. Littell & Co.

THE TRUE CATHOLIC for May, commences its eighth volume with an excellent number. The review of the Decision to the Gorham case is exceedingly able; and the editorial on the Articles, sound and judicious. This excellent Journal is worthy of the most extended patronage. We have also received the MORAVIAN MISCELLANY for May; and from C. M. Saxton the AMERICAN AGRICULTURIST, a very useful periodical.

We have been favored with a fine Lithographic view of ST. PAUL'S CHAPEL, MORRISANIA, a beautiful model for a country parish Church. The Architect is Mr. F. R. Jackson, and it is executed by Messrs. F. Palmer, & Co. No. 88 Nassau street. The proceeds are to go in aid of the funds of the Chapel. It is for sale at Stanford and Swords.

THE REPLY OF THE VESTRY OF ST. PAULS CHURCH, CASTLETON to the late pamplet of the Vestry of Christ Church New Brighton has been sent us. We are happy to learn that it is unnecessary to notice it, inasmuch as all canonical difficulties have been amicably and honorably settled to the mutual advantage of both Churches. We trust the only rivalry between them hereafter will be that of well-doing, and we shall rejoice to hear of the spiritual and temporal welfare of the new Parish under its estimable and accomplished Rector.

As every thing relating to the growth of the Church in Staten Island is interesting to us, we would call attention to the fact that an Assistant Minister is much wanted at Trinity Chapel, Factoryville, which as we understand, is now served by the Rev. Dr. Moore in the afternoon only, while the Parish Church at Richmond is left vacant. If this be so, and our information is of recent date, we think the appointment of an Assistant ought to be made without delay. It is possible, however, that the Parish is already fully supplied, and that our remarks are superfluous.

BISHOP OF EXETER'S LENTER TO THE ARCHBISHOP OF CANTERBURY.

It gives us much pleasure to inform our readers that this admirable production is in type and will be published in two or three days. It will be for sale at D. Dana's, 20 John street.—See Notice.

WISCONSIN.—The annexed appeal was received too late for insertion last week. We would now commend the object to the attention of our readers.

It will be recollected by many of the friends of the Protestant Episcopal Church, in the cities of New-York and Albany, that in the latter part of May, in the last year, the Rev. Stephen McHugh was deputed by this Parish, to obtain aid from our friends at the East, towards the enlargement of our Church Edifice. This application was made under very peculiar circumstances, as then stated, but in consequence of the prevalency of the cholera, our application did not meet with that success which it doubtless otherwise would. On the return of Mr. McHugh, however, instead of enlarging as originally intended, we found the increased demand for Church accommodation, was such that an entire new edifice was absolutely required. Trusting therefore, in the good Providence of Almighty God, we commenced, carried on, and completed, what is thought in this Western country, a beautiful building; it was consecrated on the 7th instant, by Bishop Kemper, and is already well filled with (we hope) a congregation of devout worshippers.

In its erection, after taxing ourselves and friends in a measure beyond many of our and their means, and after availing ourselves of every available resource, we still owe a few hundred dollars and want several things to have our worship conducted with that "decency and order" so characteristic of the Church.

Therefore, at a recent meeting of the Vestry, (and with the approbation of Bishop Kemper) Mr. George Thomas, our Senior Warden, has been appointed to obtain aid, from such of our friends at the East, as may feel so disposed. To induce them to do so, all we say is, Brethren, we have done, and will do, by God's blessing, all we can to help ourselves.

STEPHEN MCHUGH, *Rector.*
J. D. MONELL, JR., *Secretary.*

Delevan, Wisconsin,
17th April, 1850.

By order of the Vestry.

Yesterday, I had the pleasure of consecrating to the worship of Almighty God, Christ's Church, in the village of Delevan, in this Diocese. The Rector, Churchwardens, and Vestrymen, were very zealous, and accomplished the work they had in hand, in a few months. A few things, and particularly a bell, are yet wanted to complete the sacred edifice. Having themselves done much, may they not look in confidence to their Eastern brethren.

Warmly commending Mr. Thomas and the object he has in view, I remain the Church's humble servant, (Signed,) JACKSON KEMPER, *Bishop in Charge.*

Delaware, Wisconsin,
8th April, 1850.

☞ Subscriptions or donations left with, or sent to, Thomas N. Stanford, 637 Brodway, or Thomas C. Butler, 20 John street, will be thankfully acknowedged.

Domestic Intelligence.

RHODE ISLAND—*Episcopal Acts in the month of April.*—April 10th and 11th. The Bishop attended the annual meeting of Convocation in St. Paul's Church, North Providence; during the session he administered the Holy Communion, delivered a funeral address, and preached the closing sermon.

April 15. Administered the rite of Confirmation to three persons in Christ Church, Lonsdale. Evening Prayer was said by Rev. E. F. Watson, Minister of the Parish—sermon and address by the Bishop.

April 16. Six persons were confirmed in St. James's Church, Woonsocket. Evening Prayer by Rev. B. T. Talbot, Rector, sermon and address by the Bishop.

April 17. After Evening Prayer by Rev. S. Penny, Jr., Rector, and a sermon by the Bishop, four persons were confirmed in Emanuel Church, Manville, and an address delivered as usual.

April 28. On the fourth Sunday after Easter, Morning Prayer having been read by Rev. G. W. Hathaway, Rector, the Bishop preached in St. Mark's Church, Warren.

At 3 o'clock, P.M., Evening Prayer having been read by Rev. J. W. Cooke, Rector, the Bishop preached in St. Michael's Church, Bristol; and at half past seven o'clock, P.M., in the same church, he preached again, and administered Confirmation to twelve persons, accompanied by an address.—*Christian Witness.*

CONNECTICUT—*The Bishop's Visitation.*—Sunday, April 21st., in St. Michael's, Naugatuck, A.M., 6 persons were confirmed.

In St. John's, Waterbury, P.M., 33 persons were confirmed.

Sunday, April 28th, in Christ Church, Birmingham, A.M., 12 persons were confirmed.

In Union Church, Humphreysville, P.M., 20 persons were confirmed.

The Rev. Dr. Coit, of Trinity College, attended the Bishop at these Visitations.

Monday, April 29th, in Christ Church, Stratford, P.M., 20 persons were confirmed.

Tuesday, 30th, in Christ Church, Stratford, A.M., the Rev. John A. Paddock, M.A., was admitted to the Holy Order of Priests. Morning Prayer was read by the Rev. T. T. Guion, assisted in the Lessons by the Rev. Mr. Beardsley. The sermon was preached by the Rev. Dr. Williams. The Candidate was presented by his Father, the Rev. S. B. Paddock. The Litany was said by the Rev. Mr. Hallam, who also read the Service for the Holy Communion, and, assisted by the Rev. Mr. Beardsley, distributed the elements to the people, aiding also the Bishop in administering the same to the Clergy.

There were present, of the Clergy, besides those above named, the Rev. Messrs. Clark, Bennet, J. H. Nichols, Olmsted, and Putnam.—*Calendar.*

WESTERN NEW YORK—*Bishop De Lancey's Visitation.*—On the 22d of April, the Bishop officiated for Grace Church, *Factoryville*, in the Baptist house of worship. The Bishop preached, confirmed one person, and administered the Holy Communion.

On the 23d, in St. Paul's Church, Oswego, the Bishop preached and confirmed four persons.

On the 24th, the Bishop visited Christ Church, Binghamton. The Bishop preached, and confirmed twelve persons, including one subsequently confirmed in private.

On the 25th, St. Mark's day, the Bishop officiated in St. John's Church, Speedsville, the Bishop preached and confirmed six persons.

On the 26th, in St. Mark's Church, Candor, the Bishop preached, and confirmed two persons.

On the 27th, the Bishop preached, and confirmed one person, in Christ Church, South Danby.

Sunday, the 28th, the Bishop visited St. John's Church, Ithaca. In the morning, at the desire of the Rector, he baptized three infants, preached, and confirmed ten persons; and in the evening he preached and confirmed one person, in all eleven persons, including one from Ovid.

On the 29th, the Bishop officiated in the afternoon in St. Paul's Church, Aurora, Cayuga County. The Bishop preached, and confirmed twelve persons, including one in private.

On Sunday, May 5th, the Bishop visited the Churches at Syracuse. In the morning he officiated in St. James' Church, when the Rev. Dr. Gregory read prayers, and the Bishop preached and confirmed three persons, including two confirmed in private. The Rev. Dr. Gregory read the confirmation preface.

In the afternoon, the Bishop catechised and briefly addressed the children of St. Paul's Church, and confirmed three persons in private, for St. Paul's Church, and subsequently, in the evening, he preached in St. Paul's Church, and confirmed fourteen, making in all seventeen persons for the parish—Prayers were read by the Rev. Dr. Gregory, and the Rev. Almon Gregory, and the confirmation preface by the Rector, the Rev. Mr. Ashley. The Rev. Mr. Gay, of Manlius, also was present.—*Gospel Messenger.*

NEW JERSEY.—THE LAYING OF THE CORNER STONE OF TRINITY CHURCH, RARITAN BAY.—On Thursday afternoon of last week, our village was the scene of a most interesting and beautiful service—that of laying the corner stone of an edifice to be consecrated to the worship and service of Almighty God, under the title of Trinity Church, Middletown Point.

In the open ground, adjacent to the site on which it is contemplated to erect the church, a large and most respectable congregation had assembled, awaiting the arrival of the Bishop from his visitation to the ancient church in Middletown. About 4 o'clock the Bishop, preceded by the Rev. Mr. Putnam, (who is to have charge of this station) and attended by the Rev. Mr. Finch, proceeded to the ground, followed by a number of the wardens and vestrymen of the churches of Freehold, Shrewsbury, and Middletown in procession, opening the service by repeating, in a clear and impressive voice, from the 122nd Psalm—"I was glad when they said unto me, We will go into the house of the Lord"—and being answered in the alternate verse by the clergy and congregation present—"Our feet shall stand in thy gates, O Jerusalem,"—so continuing to the end of the Psalm.

Then, standing by the stone, not yet placed in the trench prepared to receive it, the Bishop, in brief but sober and weighty sentences, spoke of the propriety of commencing an enterprize so holy as the building of a church, with a devout acknowledgement of our sole reliance on His aid to whose honor and glory we build. Then prayers were said, and the stone having been settled into the trench, and the documents having been deposited in the metal box, the Bishop formally laid it in the name of the Holy and Most Blessed Trinity, striking the stone with a hammer as he pronounced the name of each Sacred Person.

The address of the Bishop which followed, commanded the attention of every one present, solemnly and eloquently setting forth the principles on which, and the ends for which, this undertaking is commenced, viz: for the worship of God, the preaching of His holy Gospel, and the administration of the Sacraments.

The address having been concluded, and prayers offered for the successful completion of the work thus begun, the "*Gloria in excelsis*" was chanted, and the congregation dismissed by the Bishop with the benediction.

Seldom, indeed, has it fallen to our lot to witness anything so impressive, and so picturesquely beautiful as this ceremonial. There was the man of seventy winters, with his silver hairs uncovered beneath the canopy of Heaven, the man of ripe age in his hale strength, and there young men and maidens, and matrons and children, all grouped into a listening and interested circle around the Bishop in his robes, and his clergy in surplices, joining in prayer and praise, lending the approbation of their countenances and their hearts to an enterprize undertaken in faith, mutely attentive to the weighty and lucid expositions of the holy motives that prompted it, and the ends intended to be accomplished by it.

The hum of business was hushed for the time, and the passers in the street were arrested as the echoes of Heavenly praises floated on the air.

Those who have taken this work in hand, desire in this public manner to acknowledge the kind sympathy in their behalf, manifested by the members of the neighboring churches, and also to express their gratitude to the inhabitants of Middltown-Point, for the liberality and kindness with which, without distinction of religious denominations, they have welcomed the commencement in their midst of the services of the Episcopal Church; and they heartily pray that their good offices may be repaid in a double return to them of spiritual blessings.

Raritan Bay, April 29, 1850. F. C. P.

[*Communicated.*]

Vernal Visitation.

On Saturday evening, 27th ult., in Christ Church, Bordentown, the Rev. Mr. Musgrave, (of the Diocese of Pennsylvania,) read prayers, the Rector, the Rev. Mr. Mitchell, catechised the children, and the Bishop examined them, and preached. On Sunday, 28th ult., (Fourth after Easter,) the Bishop read morning prayers, preached, and administered the Holy Communion, assisted by the Rev. Mr. Musgrave. In the afternoon, the Rev. Mr. Musgrave read prayers, and the Bishop preached and confirmed seven (making, with one in private, eight) persons; the Rector reading the Preface in the Confirmation Service.

In the evening in Christ Church, Allentown, the Rev. Mr. Musgrave read prayers, the Rev. Mr. Mitchell catechised the children, and the Bishop examined them, and preached.

Special Confirmation.—On Tuesday evening, 30th April, in Trinity Church, Princeton, the Rev. Dr. Haight (of the Diocese of New York,) read prayers, the Rector, the Rev. Mr. Paterson, administered adult baptism, and the Bishop preached and confirmed fourteen persons—the second time within the year; making twenty-three in all.—*Banner.*

INDIANA.—On the 4th Sunday after Easter, April 28th, 1850, at an ordination held in St. Paul's Church, Mishawaka, the Rt. Rev. George Upfold, D.D., Bishop of the Diocese, admitted to the Holy Order of Priests, the Rev. Homer Wheeler, Deacon, Minister of St. John's Church, Bristol. Morning Prayer was read by the Rev. Solon W Manney, rector of St. Paul's Church, La Porte, and the candidate presented by the rector of the parish, the Rev. Benjamin Halsted. The sermon was preached by the Bishop.—*Banner.*

EXTRACTS FROM THE JOURNAL OF THE BISHOP OF SOUTH CAROLINA.

December 12. At Aiken, within the grounds of the "Church of St. Thaddaeus," and close by it, is the school instituted by the Rector. The building is small, and the number of scholars is few, but both may be enlarged. It afforded me great pleasure to be present at the recitations, though for a short time, and to be able to bear witness to the competency of the teacher and to the proficiency of the taught. We adjourned to the Church, where after "Morning Prayer" by the Rector, I said the Litany and preached. It is understood that the members of the school attend at the Church whenever it is opened for service on festival and fast, and other days. May it prove a Divine blessing, a nursery for the Church, and in particular for the Holy Ministry. In the afternoon I said "Evening Prayer," and administered confirmation to a lady who left her sick room to obtain the privilege.

December 15. At St. Stephen's Chapel, in Pineville, "Morning Prayer" was said by the assistant minister (Rev. C. P. Gadsden)—the sermon by the Rector of St. Paul's, Stono (Rev. P. Gadsden.) The preface in the confirmation office was read by the Rector (Rev. W. Dehon,) and I confirmed eight persons, and made an address. Notwithstanding the threatening state of the weather and cold, there were many in the congregation.

December 16. Sunday. At the same chapel "Morning Prayer" was said by the Rev. P. Gadsden, the sermon by the Rev. W. Dehon, and I admitted to the Holy order of Priests, the Rev. C. P. Gadsden assistant to the Rector of St. Stephen's Parish and of the Churches "the Epiphany" and "Trinity" in St. John's Parish. He was presented by the said Rector, Rev. W. Dehon. After the "Evening Prayer," said by me, the Rev. P. Gadsden preached.

December 24 *Sunday.* In the building at the corner of Beaufain and Wilson streets, Charleston, which was duly consecrated under the name of "Calvary Church," the "Sentence of Consecration" was read by the Rev. T. J. Young: "Morning Prayer" by Rev. Mr. Trapier: the lessons by the Rev. G. C. Shepard, the sermon by the Bishop.

January 9. 1850. J. Huntington M. D., lately a Presbyter of this Diocese, having signified to me his renunciation of our branch of the Church, it was pronounced in the presence of two Presbyters, that he was "displaced" from the Holy ministry, and a record of the same attested by the two Presbyters, was duly made in the "register of Episcopal transactions" in conformity to canon 38 of 1832.

January 27, *Sunday.* In "Christ Church Parish" at the Church, after "Morning Prayer," and the "Ante-Communion" by the Rector, (the Rev. J. R. Fell.) I preached, confirmed four persons, and administered "the Holy Communion" to twenty-seven persons.

At the residence of Mr. J. Hamlin, "Evening Prayer" was said by the Rector, I preached and catechised the black people, forming the congregation, with the addition of the family.

March 5 *and* 6. In St. James' Goosecreek, at the residence of Mr. J. B. Edwards, held "Evening Prayer," and catechized the black people.

March 24. *Sunday.* In the same parish, at the Church, A. M., after the usual services by the Rector, I preached, confirmed three persons, and made an address. P. M., at the Chapel (near Strawbury,) I preached and confirmed sixteen persons. At the residence of John Laurens, Esq., after devotions and reading of Scripture lessons by the Rector, I catechised several black persons.

April 7. *Sunday.* At Grahamville, after "Morning Prayer, and "Ante-Communion" by the Rector, Rev. J. H. Smith, I preached, confirmed twenty persons, and made an address. After "Evening Prayer" by the Rector, I preached and catechized briefly.

April 9. In St. Helena's Parish, at the plantation of Mr. J. J. Smith, after "Evening Prayer" by the Missionary, I confirmed eight blacks, and made an address. At night, at Mrs. M. Stuarts' plantation after "Evening Prayer" by the Missionary, I expounded the office for confirmation, and confirmed twelve persons.

April 10. In same Parish at Mr. Seabrooks, after "Evening Prayer" by the Missionary, assisted by Rev. W. F. Potter, I preached and confirmed eight persons.

April 11. At the Church of St. Helena's Parish, in Beaufort, after "Morning Prayer" by the Rector, (Rev. J. R. Walker,) I preached and confirmed one person.

April 14. *Sunday.* In St. Helena's Parish, at the plantation "Old Town" of Mr. J. J. Smith, after "Morning Service" by Rev. J. H. Ellicott, Deacon, I preached and confirmed twelve persons.

After "Evening Prayer" by the same Deacon, on Paris Island, I preached and confirmed eight persons. The self-denying and successful labors of the Missionary for the servants on several plantations in St. Helena and Prince William's Parishes, justly entitles him to the respect and regard of all Christians, and to their prayers for his welfare and increased usefulness.—*Charleston Gospel Messenger.*

ILLINOIS.—*Confirmation.*—Bishop Chase visited St. Paul's Church, Alton, on the second Sunday after Easter, April 14th, officiated twice, and confirmed five persons at the Morning Service.

CLERICAL CHANGES.

The Rev. Henry W. Adams has resigned the Rectorship of Trinity Church, Holyoke, Mass., and removed to Boston.

The Rev. W. D. Wilson has removed to Geneva, W. N. Y., and requests all letters and papers, &c., intended for him to be sent accordingly.

To Correspondents.

"Cor. Cal." was received too late for insertion this week, which we regret.

Rev. Mr. Houghton has changed his residence to No. 11 East 29th Street, between Fifth and Madison Avenues. The list was printed when we received the correction last week.

Married.

On Wednesday morning, at 7 o'clock, in St. Paul's Chapel, by the Rev. Stephen H. Battin, of Cooperstown, Mr. THOMAS L. BROWER, to Miss ANNA CATHARINE BATTIN, both of this city.

On the 9th instant, at All Saints' Church, New-York, by the Rev. Mr. Eigenbrodt, the Rev. WM. B. ASHLEY, Rector of St. Paul's Church, Syracuse, W. N-Y., to ANNE B. RACKETT, daughter of the late Enos Baldwin, of this city.

In Christ's Church, Delevan, Wisconsin, by the Rev. Stephen McHugh, on Wednesday the 17th instant, GEO. THOMAS, Esq., Sen. Warden of the said Church, to Miss ANNA L. BABCOCK.

Notices.

BISHOP OF EXETER'S LETTER.

Pudney & Russell will publish immediately, a Letter from the Lord Bishop of Exeter addressed to the Arch-Bishop of Canterbury. For sale at 20 John-Street, N. Y.

CHURCH OF THE CRUCIFIXION,
University Place, between the University and Eighth st.
REV. J. F. SCHROEDER, D. D., Rector.

Course of Sunday evening Lectures, on the Reformers of the Church of England.

Lect. II, (on Sunday, May 17th,) *The Life, Times, and Martyrdom of Cranmer.*

Service at 7½ P.M.

WHITSUNDAY

Being the Anniversary of the Introduction of the *Book of Common Prayer*, 301 years ago. The contributions of many of our congregations, are promised to be appropriated to aid the funds of the "New-York Bible and Common Prayer Book Society," very much in need of the kind liberality of the friends of the Society, to enable it to meet the continually increased calls on its bounty to supply Missionaries, feeble parishes, and the destitute regions of our extensive country, with that important book of our Church, *The Common Prayer.* The circulation of which, the past year, was twelve thousand eight hundred and eighty-six, and two thousand and thirty-three Bibles and Testaments, and more will be distributed this year, if the means are generously afforded.

MARYLAND.

The Sixty-second Annual Convention of the Protestant Episcopal Church, in the Diocese of Maryland, will meet in St. Paul's Church, Baltimore, on Wednesday, May 29th, at 9 o'clock, A.M.

2t H. COLBURN, *Sec.*

☞ A meeting of the Clerical Association of Fairfield County, Conn., will be held in the Parish of St Pauls, Norwalk, on Tuesday and Wednesday the 4th and 5th of June next.

The first service will be on Tuesday at 3 o'clock, PM.

WM. W. BRONSON, *Sec.*

Danbury, May 13, 1850.

FAMILY SCHOOL.

For the Education of young Ladies, New Hartford, Oneida County, W. N-Y.

The summer term of this Institution, will open on the 6th of May, 1850. Application may be made to Rev. Dr. Proal, at Utica; or to Miss Mary Proal, Principal, at New Hartford.

The number of pupils is limited to a strictly FAMILY SCHOOL.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 7th ult, viz:

Christ Ch, Manhasset, L I, 11 37; mite box of Mrs C B and daughter, Plattsburgh, N-Y, 1 50; through E Wilcox, R A in Pa. Trinity Ch, Phil, a lady (for the Jews), 2 50; Emmanuel Ch, Holmesburgh, (Jews) 2—4 50; W M, of N-Y, for Domestic Missions, 25; Trinity Ch, Shelburne, Vt, from Mrs F Prindle, 1 50; through I K Sap, R A, in S C, St Davids, Cheraw, 24; St Phillips, Charleston, 20; Mo: Miss: Lec, 2 22; Sheldon Ch, for S W, A H Seabrook, 15; Mrs E E Lornett, 5; All Saints, Waccamaw, 71; (Jews), 25—162 22; St James, Newtown, L I, for Ohio, 10; from a lady, 1; Grace Ch, Plymouth, N C, 5; (Jews), for 1849 and 1850, 6 81; through E W Howard, Treasurer, R I, St Johns, Providence, (Jews), 51 25; St Peters, Johnston, 13 88—65 13; total, $294 03.

THOMAS N. STANFORD, Treas.,
New York, May 14th, 1850. 137 Broadway.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 7th inst.

Rev S Hollingsworth, 3; Mrs J Dow, N Hampshire, 6; Mrs Elizabeth A Gallagher, of Geneva, 2. Annual subscribers.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, May 14th, 1850. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since 7th inst.

St Mark's Ch, Malone, Rev Wm Long, 3; Grace Ch, Brooklyn Heights, Rev D Vinton, 1; Rev S Hollingsworth, 2; Mrs Elizabeth A Gallagher. Annual subscribers, 3.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, April 14, 1850. 20 John street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since acknowledgement of 30th ult., the following contributions, viz.:

From St John's Church, Exeter, 4; Immanuel Church, Otsego, Rev John Hughes, 4; W M donation, 50; St Mark's Church, Malone, Rev Wm Long, 2 55; total amount, $60 55.

C. N. S. ROWLAND, Treasurer,
May 14, 1850. 55 Water-st.

HOUSE OF INDUSTRY.

The Managers of the House of Industry, gratefully acknowledge the receipt of the following sums:

Mrs Wm Astor, 100; Mrs Bache Mc Evers, 100; Mrs Richard Ray, 100; Mrs W A Spencer, 100; Mrs John D Wolfe, 100; Mrs Banyar, 100; Miss Jay, 100, by Miss Sedgwick; a Friend, 100; a Young Lady, 100; Mrs E B Graves, 50; Mrs Jas Brown, (annual) 10; Mrs Henry Anthon, 5; a Lady, 30, by Mrs E B Graves; Mr Chas B Collins, 50, by Mrs Buckley; Mr and Mrs Schifl, 50; J W Esq, 25; Mr. Jas Colles, 20; Mrs Rosevelt L Colt, 10, by Mrs S Jaudon; Mr Chas Russell, 25, by Mrs P S Van Rensselaer; Mr Schuchardt, 25, by Mrs Schuchardt; Miss Brevoort, 25; a Lady, 20; a Friend, 20, by Mrs J D Wolfe; a Lady, 20; Mrs Robt Goelet, 20; Mr J Comrie, 10; Mr Royal Phelps, 10; Mr R Bell, 5; Mr J Palmer, 5; Mr B B Sherman, 5; Mr H Skiddy, 5; T D, 5; Mr Witherspoon, 5, by Mrs B McEvers; Mr W Wood, 20, by Miss E Morris; a Friend, 10, by Mrs D S Kennedy; Mrs Jas J Jones, 5; Mrs C Suydam, 1, by Mrs Schmidt; Miss Troup, 5; Mrs Brinckerhoff, 3; Mr Wm Moore, 4, by Miss M Lydig; a Friend, 1; Mr T C Doremus, 2; Mrs Geo. Fay, 2; from two Friends, 1 25.

They would also express their gratitude for the following promissory notes, towards a permanent fund, when the sum of $20,000 is subscribed.

Messrs J J Johnston, 250; G Griswold, 200, by Mrs G Griswold; E B Graves, 200; Peter Schermerhorn, 100; Stewart Brown, 50; Robert Emmet, Jr, 50, by Mrs E B Graves; G Robbins, 200; C N Talbot, 100, by Mrs G Robbins; Mrs Douglas Cruger, 100; Mrs W Kent, 50, by Mrs Wm Kent; Auguste Belmont, 100; E Cunard, 50; Mrs Whitlock, 50, by Mrs B McIvers; James Foster, Jr, 100; P S Van Rensselaer, 100; Henry Parish, 150; Wm H Russell, 50; Mrs Aaron Vail, 50; Henry Delafield, 25; Wm Delafield, 25; Benjamin H Field, 100, by Mrs P S Van Rensselaer; Jacob Harsen, 100, by Mrs Buckley; P Lydig, 100, by Mrs P Lydig; Norrie, 100; DeRham, 50; Mrs E Dutilh, 25; Mrs Chas King, 25, by Mrs Schmidt; Wm C Hunter, 100; Mrs Thomas Tileston, 100; Mrs Paul Spafford, 100; Mrs Ed R Little, 100; Mrs Howard Henderson, 100; Mrs Samuel Jaudon, 100; Mrs M Morgan, 50, by Mrs S Jaudon; Prof C Anthon, 25, by Mrs John Anthon; Mrs Henry Laight, 50, by Miss Brevoort.

They beg their friends to observe that their only authorized collectors, are those who have books bearing the signatures of the five principal officers.

By order of the Board,
HELEN KENT, *Treasurer.*

FOREIGN MISSIONS

In consequence of the absence of the Treasurer, Foreign Acknowledgments are deferred until next week.

Advertisements.

LITTELL'S LIVING AGE, No. 313, 12½ cents.

CONTENTS.

1. Eastern Europe, *British Quarterly Review.*
2. Thompson's Irish Birds, *Spectator.*
3. Trial and Punishment in California, *Journal of Com.*
4. Anecdote of the Federal Convention, *For the Living Age.*
5. Life and Trials of the Duke of Kent, *Spectator.*
6. Lingard's History of England, *Examiner.*
7. Story of a Family, concluded, *Sharpe's Magazine.*
8. Thomas Carlyle and John Howard, *Fraser's Magazine.*
9. Letters from Jamaica, No. VIII., *NY. Evening Post.*
10. Cuba, and the Cubans, *Tribune.*
11. Slavery and the Tariff—The Erfurt Parliament and General News, *Spectator and Examiner.*

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This work, we need scarcely say, is written with masterly ability. For this the legal reputation of the author would be a sufficient security. After a long life spent in the intellectual contest of the bar, he has turned his logical acuteness to investigate the truth of the Gospel; and in this eloquent volume we have the result of his inquiries. He has added another distinguished name to the list of those who have bowed their reason to the sway of our faith. * * *
—*Albany Register.*

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It is expected that this important work will be ready about the 1st of August.

Also, Archbishop Wake's Genuine Epistles of the Apostolic Fathers, 1 vol 8vo, ready 1st June.

Also, By Rev Clement M Butler, DD, Lectures on the Church, nearly ready, 1 vol, 16mo.

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TERMS—Thirty-five Dollars, in advance, per quarter of twelve weeks. This charge will include board and washing, tuition at school, and seat in church—the children bringing their napkins and rings, spoons and forks. The character and location of the school, where the English and Mathematical branches, and the Latin, are taught by several competent instructors, with the attention the children, when out of school, will receive from those with whom they are instructed, offer unusual inducement to parents. The school is daily visited by the Rector of the Parish:

Reference may be made to the Rev T H Tuttle, Hudson; or Cyrus Curtiss, Esq, 111 Water-st, New-York:

May 18—tf

EDUCATION.—A Lady of highly respectable family, religious principles, great experience and talent, wishes to form an engagement as Visiting Teacher. Her course of instruction comprises English and French, Piano-forte, Singing and Drawing. She would wish to meet an agreeable family, where a portion of her time devoted to GIVING INSTRUCTION in the above accomplishments would be considered an equivalent for board. References exchanged. Address "Alpha"—Office of *The Churchman.*

Poetry.

From the Banner of the Cross.

Hymn to the Paraclete.

Hail Paraclete! we Thee confess
  Envoy of Christ to all mankind;
Through Thee, its sin, its righteousness,
  And judgment, every heart may find.

Dead, careless, unbelieving souls
  Convince of guilt, reprove of sin;
Till faith, with hallowed power, controls
  Fault, frailty, vice, without, within.

Thus pure, their righteousness impart
  In Christ; who past the Vail hath gone.
To justify each new-born heart,
  Pleading its pardon at the Throne.

That judgment to their hope declare,—
  The Prince of earth there foiled, repelled,
Th' Accuser's envy baffled there,
  And they in Jesus upright held:

Hail Paraclete! to Thee we bow:
  Convince of sin, and righteousness,
And judgment-victory blandly show,
  Till all the world Thy counsel bless! O.

Selected Matter.

(From the Spirit of Missions.)

Africa.

Letters have been received from the Rev. Messrs. Payne, Rambo, and Hoffman, up to 3d January. The two latter had been indisposed during the month of December, but were "decidedly convalescent."

A few lines from Mrs. Hening, written on board the brig Smithfield, announce the arrival of that vessel off Cape Mount, on the 5th February, "after a protracted voyage of fifty-six days." The passengers, consisting of the Rev. Mr. Hening, Mrs. Hening, Miss Williford, and the Rev. Mr. Stokes, were well.

Mr. Rambo writes as follows, of the services at Fair Haven, which were shared by the Rev. Mr. Hoffman:

"Besides preaching at the new and neat chapel, every Sunday morning, and in the school-house at night, we held a Bible-class for the more advanced scholars and communicants, at 7 o'clock, A. M.; also, a Sunday School at 9 A. M., and half-past 2, P. M., for the boarding scholars; and also had one, in a separate apartment, for native children and youths, from surrounding villages. All were generally collected together, and a lecture delivered at 4 o'clock.

"During the week we have preached, when circumstances would permit, in at least, four of the five towns in the settlement, each once. Also, in the river towns, in Rocktown and Middleton, each once. We have conducted a weekly lecture on Thursday evenings, and every evening have given Scriptural instruction to all at the station, in connection with family prayers—these being conducted in the morning by Samuel Boyd."

Baptisms at that station, from July 8th to 1st January, two infants and two adults, James May and N. S. Harris. The Lord's Supper administered monthly Exercises in the Church Catechism and Communion, every Sunday afternoon.

Mr. Rambo adds—"Besides attending to the duties above enumerated, as belonging to my own station, I have, as health and opportunity offered, preached, and otherwise assisted the Rev. Mr. Payne, at Cavalla, and in the Colony.

"We have cause for unbounded gratitude to Almighty God, that of his infinite goodness, he has so mercifully spared our health from the first, and permitted us to have done what has been accomplished in this part of the vineyard. May the health he is granting us, and the lives he is prolonging, be both spent in the rescue of these heathen multitudes from the ruin which long has overhung them; and from the darkness and superstition which long have shrouded their minds: through Jesus Christ our Lord. Amen."

The Rev. Mr. Payne's report is full of interest; the details of which, we must leave for another month. The number of communicants at his station was forty. During the year 1849, eleven had been added to the Church. Four of the older pupils had ceased to be scholars, and now support themselves by mechanical and other secular employments. Four of the first class are employed as assistant teachers. Four couples, from among the pupils, had been united in marriage. The native Christian village, (the first of this Mission,) now contains eleven families.

A Christian Village.—Of this village, Mr. Payne writes—"The formation of a Christian village in the immediate vicinity of the Mission premises, is regarded as a most important step in advance. All who have passed regularly through the school, thus far, have settled here, and others will follow their example. The houses have all been built by natives, and five of them, which are framed, and in American style, are the exclusive workmanship of a youth lately in the school. There are sawyers, a blacksmith, a chair-maker, besides the carpenter in the village. Two months ago, a simple code of laws was adopted for its government. Amongst other good rules, one, requires all housekeepers either to conduct family worship themselves, or to attend in families where this is held."

Pastoral Department.—The labors of Mr. Payne, in this department, have not been interrupted by sickness, or other cause, for a single day. Congregation on Sunday mornings, 200 to 250. Sunday School, in the afternoon, 80 to 100. Services in English, every Sunday and Thursday evening. Four native villages visited, and service held once in each week throughout the year, once in two weeks at three additional towns. Congregations at these regular, and conversation and conduct of the people very encouraging.

The Colony.—The schools have been regularly and faithfully maintained. Mr. Gibson continues to act as lay-reader, in the absence of any of the Missionaries. The daughter of Mrs. Thompson, the teacher of the female school, now assists her mother in a sphere in which the latter has for years rendered most efficient service.

Public service held every week, and attendance usually good. During the year 1849, five have been added to the communion, and one previously suspended, has been restored. One has died. Present number, in good standing, twenty-seven. Baptisms, twenty infants. Seven marriages. The new church edifice, St. Marks, in progress.

Laws of New York.

An Act to amend the act entitled "An act to provide for the incorporation of religious societies," passed April 5, 1813, and the several acts amendatory thereof.

Passed March 30, 1850.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

§ 1. No church or religious society now incorporated shall be deemed dissolved, nor shall any of its rights or privileges be impaired or affected by reason of the trustees or other persons entrusted with the management of its temporalities, having omitted to exhibit an account and inventory of the real and personal estate belonging to said church or society, or of the annual income or revenue arising therefrom, and any forfeiture incurred by reason of such omission is hereby waived and discharged; and no such account and inventory shall hereafter be required from any incorporated church or religious society, unless the annual income of its property shall exceed six thousand dollars.

§ 2. Whenever any religious corporation incorporated under the "act to provide for the incorporation of religious societies," passed April 2, 1813, or by any special charter, shall deem it necessary or expedient for the accommodation of its members, in consequence of their numbers or dispersed habitations or otherwise, to increase the facilities for public worship, the vestry or trustees thereof may purchase and hold grounds in the same village, town or city, and may erect thereon suitable associate meeting houses or churches, or convenient chapels or may hire or purchase and hold any such ground with suitable buildings already erected thereon for the like purpose, notwithstanding any restriction contained or supposed to be contained in the said act, or in any such character, and the persons statedly worshipping in any such associate meeting-house or church, or in such chapel, may, with the consent of the vestry or trustees of said corporation be separately organized and incorporated.

§ 3. The authority given by the "act concerning the acquisition of burial places by religious corporations in the City of New York," passed April 11, 1842, to purchase, acquire, and hold land for the purpose of a burial ground or cemetery, and to erect thereon suitable buildings for purposes connected with the burial of the dead, is hereby extended to religious corporations in every part of the state, and such purposes heretofore made or hereafter made in the city of New York or elsewhere, and the erection of buidings thereon as authorised by the said act, are hereby confirmed and declared valid, notwithstanding any restriction contained or supppsed to be contained in the "act to provide for the incorporation of religious societies," passed April 5, 1813, or in any special charter of any such corporation.

§ 4. This act shall take effect immediately.

Telegraph across the Ocean.

As we have no right to be surprised at anything in these days of progress, it is not so strange that a New Jersey Civil Engineer, Roebbelling, proposes to lay down a Magnetic Telegraph from New York to Liverpool. He has submitted his whole plan, in an elaborate article in the New York Journal of Commerce, and made an estimate of the expense and the profits on this investment.

He proposes to take iron wire No. 14, to lay twenty wires, each insulated with gutta percha, side by side, and the whole tightly wound into a solid rope, and covered with the same insulating and protecting substance. Having manufactured three thousand miles of this rope, he would freight two steamers with it, and making one end fast at New York or Boston, he would start for Liverpool, letting the rope run from a reel and fall upon the bottom of the ocean He makes all due allowance for the depth of the ocean, and proposes ample safe-guards against the damage of the line, near the coast by the dragging of anchors. The first cost of the line he estimates at $1,300,000, and if the expense of laying it down should carry the cost to $2,000,000, he thinks that the investment would be exceedingly profitable. Twenty wires would convey twenty messages at one time, and five hundred despatches a day, at a dollar each, would yield an immense revenue. The wires being perfectly insulated and protected against the action of the sea water, quietly resting upon the bottom of the ocean, where nothing whatever can disturb them, their efficiency may at all times be depended on—they will remain free from those vexatious interruptions which are constantly interfering with land telegraphic operations.

The projector of this plan has had great experience in the construction of wire bridges, and has the means of forming rational calculations as to the cost and feasibility of such a stupendous undertaking. Not many years ago, a distinguished philosopher *demonstrated* that a ship could not carry coal enough to keep up steam for a voyage across the Atlantic,—and therefore, there was no use in trying to navigate the ocean with steam vessels! He lived to cross in them with great ease! However impracticable the suggestion to cross the ocean with the telegraph may appear to us now, it is not so absurd on its face as it appeared but a short time since, to speak of instant communication by the same means between New York and Philadelphia.—*Presbyterian.*

(For the Churchman.)

Mr. Editor,—If the following communication had *first* appeared in the Churchman, there is no doubt that many would have cried out Popery! But coming as it does, from a *Congregational* paper, the *Independent*, it is to be hoped it will find favor with such. Its great good sense will commend it to every candid and liberal mind.

z.

QUERIES—AND ANSWERS.

Messrs. Editors: The reply to your correspondent in reference to the duty of a Christian stockholder in a railroad company, has led me to make the following inquiry, knowing it to be one of deep interest to many conscientious individuals.

I am placed at the head of a family in which it is necessary to employ domestic help. The help thus employed is Roman Catholic, faithful and honest as far as outward character indicates, and conscientious in belief. These individuals will read the Douay Bible, listen to religious instruction with respectful attention, but object to reading the Protestant version of the Scriptures, or attending on family prayers. 1st. Ought I to furnish them with a Catholic Bible, and encourage their use of it, or forbid it from my house? and, 2d. Is it my duty to compel their presence at the family altar; or ought I to discharge them at once; or can I allow them to remain without compromising my duty to God and the world?

An answer to these queries, or any remarks of yours thereon, I am confident would be received with pleasure and thankfulness by many of your readers.

c.

New Haven Co., April 17th, 1850.

We answer these questions in as few words as possible.

1. The Douay Bible, so far as we have examined it, seems to us quite inferior to King James's translation, the English Bible in common use among Protestants. Yet it is on the whole a better representation of the original inspired Scripture than could have been expected. When we remember that it is only a translation of a translation, and that it was made for the use and under the guidance of a church in which "the priest's lips *keep* knowledge," we are even surprised at the spirit and accuracy with which the original is for the most part represented. We have therefore no scruple about recommending the Douay Bible to those whose superstitious prejudices or fears forbid them to read a better translation. If all the Roman Catholics that speak the English language were supplied with copies of the Douay Bible, and were in the habit of reading it diligently and devoutly, morning and evening, we cannot doubt it would make myriads of them wise to salvation. We cannot see how a Protestant householder who forbids his Roman Catholic servant to have the Bible in the Douay version, is any better than a Roman Catholic householder who forbids his Protestant wife to have the Bible in King James's version.

2. The Roman Catholic Irish or Germans whom you employ in your family are *not slaves!* nor are they *servants*, in the Scriptural sense of that word. You have no such authority over them as you have over your children, or over an apprentice to whom you are in the place of a parent. In the contract between you and them, they surrender no particle of their religious liberty. You have no right to compel their attendance either at your church or at your family worship. If you can hire Protestants instead of Roman Catholics, you have a perfect right to do so; just as these Roman Catholics have a perfect right to leave your family if they can find employment in a family of their own religion. We say then, that in hiring such persons to labor in your family when you cannot do better, you do not, according to our view of the matter, compromise any duty. And if they "are willing to read the Douay Bible, and listen to religious instruction with respectful attention," their living under your roof may be the means of leading them to the knowledge of that truth which shall make them free.

BLACKWOOD'S MAGAZINE AND THE QUARTERLY REVIEWS.

Owing to the late revolutions and counter-revolutions among the nations of Europe, which have followed each other in such quick succession, and of which "*the end is not yet*," the leading periodicals of Great Britain have become invested with a degree of interest hitherto unknown. They occupy a middle ground between the hasty, disjointed, and necessarily imperfect records of the newspapers, and the elaborate and ponderous treatises to be furnished by the historian at a future day. Whoever reads these periodicals, obtains a correct and connected account of all the important political events of the old world, as they occur, and learns the various conclusions drawn from them by the leading spirits of the age. The American Publishers therefore deem it proper to call renewed attention to the works they republish, and the very low prices at which they are offered to subscribers. The following is their list, viz.:

THE LONDON QUARTERLY REVIEW,
THE EDINBURGH REVIEW,
THE NORTH BRITISH REVIEW,
THE WESTMINSTER REVIEW,
AND
BLACKWOOD'S EDINBURGH MAGAZINE.

In these periodicals are contained the views, moderately, though clearly and firmly expressed, of the three great parties in England—Tory, Whig, and Radical—"Blackwood" and the "London Quarterly" are Tory; the "Edinburgh Review" Whig; and the "Westminster Review" Liberal. The "North British Review" owes its establishment to the last great ecclesiastical movement in Scotland, and is not ultra in its views on any one of the grand departments of human knowledge; it was originally edited by Dr. Chalmers, and now, since his death, is conducted by his son-in-law, Dr. Hanna, associated with Sir David Brewster. Its literary character is of the very highest order. The "Westminster," though *reprinted* under that title only, is published in England under the title of the "Foreign Quarterly and Westminster," it being in fact a union of the two Reviews formerly published and reprinted under separate titles. It has, therefore, the advantage by this combination, of uniting in one work the best features of both as heretofore issued.

The above Periodicals are reprinted in New York, immediately on their arrival by the British steamers, on a beautiful clear type, on fine white paper, and are faithful copies of the originals, Blackwood's Magazine being an exact *fac-simile* of the Edinburgh edition.

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PERSECUTIONS OF THE EARLY CHRISTIANS.

THE EVERGREEN for May, contains the first of a series of highly interesting articles on the above subject, written expressly for that Magazine, by the Rev. Richard Cox, Rector of Zion's Church, New York. These papers, on so important a subject, cannot fail to add materially to the interest of that already popular and widely extended Church periodical. The Editor would also state that he intends resuming in its volumes,

THE LIVES AND PORTRAITS OF AMERICAN BISHOPS

who are now deceased. The June number will contain an engraving, together with a sketch of the life of Bishop Ravenscroft.

The EVERGREEN is issued monthly, and each number will contain a splendid steel engraving. Terms of subscription, $2,00 *per annum*, in advance All subscriptions must commence with the volume, and no subscription will be received for a shorter time than *one year*.

Any clergyman or other person, sending us the names of *four* subscribers, with the cash, will be entitled to a fifth copy gratis. Any one sending us the names of *fifteen* subscribers, with the cash, will be entitled to a complete set of the Evergreen handsomely bound, in 6 vol. the price of which is $15 Remittance may be made by mail at our risk.

Gospel Messenger and Banner of the Cross, will please give the above 4 insertions, and send their bills to the office of the Evergreen.

Wm. H. ONDERDONK, Editor and Prop'r,
New York, May 11, 1850. 142 Broadway.

COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

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Sessions—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing

EDMUND B. TUTTLE, Principal.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon. Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

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April 20, 1850,—tf

ORGAN MANUFACTORY, 548 PEARL STREET.

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are e[illegible]inently due to Mr. G. Jardine, for the more than faithfu[illegible]formance of his contract, in furnishing us with an [illegible]n far superior to our most sanguine expectations.

"*Resolved*, That in view of the [illegible]ve, the Vestry do present to Mr. Jardine, the sum of T[illegible] Hundred Dollars, in addition to the amount of hi[illegible] contract, that he may know in what appreciation he is h[illegible] &c.

(Signed,) "B. H. W[illegible]on, *Sec'y and Treas.*
"Jas. G. [illegible]ning, *Chairman.*"

☞ Mr. Jardine respectfully s[illegible]its orders which will be most faithfully executed.

April 20, 1850,—tf

PURE WINES AND LIQUORS FOR MEDICINAL AND COMMUNION PURPOSES.

FOR many years the community have remarked with much regret the impossibility of obtaining *pure* and *unadulterated* Wines and Liquors for medicinal purposes. Whether this arises from intentional neglect, or a want of knowledge on the part of dealers, is a point which we do not propose to discuss. That such is the fact, we are convinced from an intimate acquaintance with the intelligent and respectable public throughout the country. From our knowledge and experience we are prepared to offer to the public an article which we *warrant pure and unadulterated*. *We pledge ourselves under a heavy penalty that Wines and Liquors bearing our signature* shall be exactly what we represent. The particular attention of the christian community is invited to our Communion Wines which will be of the *purest* quality. We shall be happy to give any information concerning our business, also to show testimonials of the highest character at our office at all times. Respectable Druggists and merchants will be supplied at a liberal discount from the retail price. Any communications addressed to us will be promptly attended to.

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ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that, in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

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November 11.

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☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

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Norah	"	10 "
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Simple Stories	"	12 "
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Stories illustrative of our Duty to God	"	18 "
Charles Burton. A Tale	"	23 "
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Scripture reading lessons for young Children, 3 partsin one vol	"	25 "

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DANIEL DANA, Jr., Agent.
March 3, 1849. Church Depository, 20 John St

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Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

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West Troy, March, 1849.
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m26tf

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No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

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A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

ST. MARK'S HALL.—EPISCOPAL BOARDING SCHOOL for boys, Orange, N. J., twelve miles by the Morris and Essex R. Road from N. Y. City.

The Summer Session of this school will commence on the 1st Monday of May, and continue 22 weeks. Circulars, containing particulars and terms may be had on application to the Rector at Orange, or at the Book Stores of Messrs. Appletons, 200 Broadway, and of T. Crowen, 599 Broadway; also at the Church Depository, 20 John-st. References—The Rt. Rev. Bishops Doane and Brownell; the faculty of Trinity College, Hartford, Conn.; Prof. Totten, William and Mary College, Va.; Rev. J. A. Williams, R. L. Patteson, Esq., and Dr. D. Babbit, Orange; the Rev Messrs. Henderson, Watson, and Southard, and J. C. Garthwaite, and J. W. Condit, Esqrs., Newark; New York, the Rev. Drs. Berrian, Whitehouse, Seabury, Taylor, Price, Tyng, and the Rev. R. Cox, the Rev. Profs. Henry and Haight, the Hon. Samuel Jones, Gen. F. Pentz, Floyd Smith, R. D. Wilks, and A. T. Anderson, Esqrs

S. S. STOCKING, A. M., Rector.
m 16, 1850, 2 m.

EPISCOPAL ACADEMY OF CONN.

THE next Term of this Institution will commence on the last Thursday in April, and continue 14 weeks. Every branch is taught, requisite to prepare young men for any class in College, and for the active pursuits in life. Pupils will be received into the family of the first Assistant, the Rev. Willard Bryant, at an expense of $55 per term, including every thing except Books, Stationery, and Modern Languages.

The Modern Languages are taught by a competent Professor, at $7, each per term. Bills payable, in all cases, in advance.

Application may be made to the Principal,

S. B. PADDOCK.
Cheshire, Conn. March, 1850.

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss Ayres, Principal, No. 54 West Twenty-first Street, New York.

The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D D., No. 110 Twentieth Street; of Messrs. Stanford and Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

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STATEMENT OF THE

"Mutual Benefit Life Insurance Co."

Newark, N. J.—On the First Day of January, 1850

OFFICE IN NEW YORK, 11, WALL ST.

Policies issued prior to January 1st, 1849,	6262		
" " during the year 1849,	1509		7771
Deduct Policies expired and cancelled from May 1st, 1845, to date			2398
Policies in force January 1st, 1850,			5373
Balance January 1st, 1849,	$673,360 52		
Deduct for losses then unpaid,	29,500		$643,860 52
Nett premiums received during the year 1849,	$454,406 26		
Interest " " " "	43,611 95		
Total receipts in 1849,		$498,018 21	
Losses paid	$157,900 00		
Expenses, being charges on the business	16,573 63		
Paid for purchased policies and for commissions	27,570 89		
Physicians, fees	3,246 96		
Interest paid on Scrip	592 29	$205 883 77	$292,134 44
Nett Balance			$935,994 96

*Additional Losses amounting to $40,350 sustained during the year, awaiting proofs of death

ASSETS

Cash on hand,	$7,120 78
Newark City 6 per cent Bonds,	1,900
Brooklyn,	50,000
Bonds and Mortgages on real estate worth twice the amount,	239,054 57
Real Estate,	16,968 11
Premium Notes drawing 6 per cent, secured by policies,	605,248 04
Loans on Scrip,	6,025 32
Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission,	9,678 14
	$935,994 96

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.

C. GILL, Actuary

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† In Scrip to those who have paid their Premium in Cash, and to the credit of those who are indebted to the Company by note for part of the Premiums.

February 4, 1850 tf.

NEW YORK LIFE INSURANCE COMPANY.—Office No. 68 Wall street.—This company was incorporated by an Act of the Legislature of the State, and has now been in successful operation upwards of Four Years, during which time it has issued more than Four Thousand Policies, and paid losses to the amount of $77,000. In many instances, the sums they paid have been the sole dependance of the Widows and Orphans of the deceased, and the only means of their support and maintenance.

Thus, by the payment of a small annual amount, and which almost every person, by industry and frugality, can appropriate from his ordinary income, many families have been preserved from comparative poverty, and enabled to support themselves comfortably and reputably.

The subject of Life Insurance is earnestly recommended to the serious examination of persons in every situation of life, but more especially to those of limited means, or dependent upon salaries for support, believing that it is the best investment which can possibly be made.

The insuring of the lives of Clergymen by their congregations, is now attracting the attention of the religious community, both in this country and in Europe; and many gratifying instances are recorded of the happy effects which have resulted therefrom.

During the existence of this company, four annual dividends have been made—three of fifty, and one of forty per cent.—upon which interest at the rate of six per cent. per annum is regularly paid; the whole of its receipts, after deducting losses and expenses, being equally divided among the parties interested in its policies.

The assets of the Company, liable for the payment of losses, are now upwards of $225,000, which are safely invested, and rapidly increasing.

The premiums upon policies may be paid annually, semi-annually, or quarterly, at the option of the assured; and when they exceed fifty dollars, and the policy is issued for life, sixty per cent. thereof may be paid in cash, and a note, with interest at six per cent. given for the balance.

The terms of this Company are believed to be as favorable as those of any well-conducted similar institution in this country. All losses have been, and will continue to be, promptly adjusted and paid; avoiding all unnecessary technicalities, and nice legal distinctions.

Information and pamphlets, explaining the principles of Life Insurance, will at all times be furnished, upon application at the office of the Company, or at any of its agencies.

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Jan. 29, '49,—tf

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street.

A Million of Dollars securely invested in Bonds and Mortgages on real estate in this city and Brooklyn, and Stocks of the State and City of New York, and U. S. Government.

ALL THE PROFITS ARE DIVIDED AMONG THE INSURED.

The Company declared a dividend of profits of fifty-two per cent. on all existing policies on the 31st of January, 1848.

Persons may effect insurance on their own lives, and on the lives of others. A married woman can insure the life of her husband, the benefits of which are secured by law for the exclusive use of herself, or of her children.

Clergymen and all others dependent upon salaries or their daily earnings are specially invited to avail themselves of a resource whereby their surviving families may be secured from the evils of penury

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 35 Wall Street, or of any of its agents.

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JOS. BLUNT, Solicitor. 501 Broadway.
August 18—tf

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

References.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.LD., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

DOMESTIC SERVANTS.—Protective Agency (conducted by a Churchman,) at 66 Walker Street. The Clergy and Church Families generally, are respectfully solicited to *patronize* the "Protective Agency," which has been established expressly to supply "Private Families" with "carefully selected" servants—and efficient servants, (especially church-members,) with respectable situations.

Feb. 23 tf

WANTED.—A Governess in a family living in the country near Philadelphia. One is required who is competent to teach the various branches of English, French, Drawing, and Music: Salary $350 and board. Address R., Office of the Banner of the Cross, Philadelphia.

April 27—tf

CHURCH REVIEW, and Ecclesiastical Register.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of American Ecclesiastical History; to be sustained by the Rev. Francis L. Hawks, D.D., L.L.D, Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Right Rev. Bishop White, D.D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and be secured by copyright for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore. Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more subscribers?

The following gentlemen are among the contributors to the Review:—

Rt. Rev. J. K. P. Henshaw, D.D., Rt. Rev. Alonzo Potter, D.D., L.L.D., Rt. Rev. George Burgess, D.D., Rt. Rev. B. B. Smith, D.D., Rev. Samuel Farmar Jarvis, D.D., L.L.D., Rev. Francis Hawks, D.D., L.L.D., Rev. Prof. Mc Vickar, D.D., Rev. Pres. Hale, D.D., Rev. Prof. Turner, D.D., Rev. C. F. Cruse, D.D., Rev. Thomas Atkinson, D.D., Rev. Silas Totton, D.D., Rev. Samuel Fuller, D.D., Rev. Alexander H. Vinton, D.D., Rev. William Ingraham Kip, D.D., Rev. President Williams, D.D., Rev. A. B. Chapin, Rev. R. A. Hallam, Rev. E. E. Beardsley, Rev. Arthur Cleveland Coxe, Rev. Rev. Thomas M. Clarke, Rev. Prof. A. Jackson, Rev. J. S. Davenport, Rev. Joseph H. Nichols, Rev. E. T. Buchanan, Rev. George Leeds, Rev. J. H. Hanson, Rev. Calvin Colton, Rev. W. J. Clark, Prof. C. C. Moore, LL.D., Rev. Prof. J. D. Ogilby, D.D., Rev. T. S Savage, M.D., Rev. N. E. Cornwall, Rev. T. C. Pitkin, Rev. William Johnson, Hon. J. F. Redfield, LL.D., Hon. Wilkins Updike, Rev. W. D. Wilson, D.D., Rev. J. A. Hicks, D.D., Rev. Francis Vinton, D.D., Rev. Samuel Buel, Rev. W. H. Hill, P. Oliver, Esq., William Beet, Esq., Rev. Josiah Swett.

TERMS.—This work will be issued, regularly, on the first of April, July, October, and January. It is furnished upon the following terms:

Single subscription, payable annually, in advance	$3.
" " 2d & 3d volumes, in advance	$5
" " 1st, 2d, & 3d volumes	$8
To Missionaries of the Church, Foreign, Domestic, or Diocesan, paying in advance at office of publication	$2.

Any person becoming responsible for four copies will continue to receive a fifth copy gratis.

All communications must be addressed (post paid) to the "Editor of the Church Review," New Haven, Conn.

New Haven, January 1, 1850.
ANER BRADLEY, Agent, *at Stanford and Swords'*,
6m $ 137 Broadway, New York.

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety.

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty-five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

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Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)
Hartford, March 30, 1850. H. L. Miller, Sec'y.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely): "Clerical" and "Citizens" Department.

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